

# ZION'S HERALD

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## THE RIVERSIDE PRESS.



The solitary line which, for more than a year, has terminated the last column of THE HERALD, may possibly have escaped the notice of a majority of our readers; but, nevertheless, it is the imprint of one of the largest printing establishments in the country. An establishment, the fame of which is known all through the reading world; and from the rapidity with which it is increasing, from the enterprise and energy of the proprietors, and the never-ceasing improvements made in all its departments, it bids fair, in a few years, to rival, if not surpass, any printing-house in the world.

It is with much pleasure we gratify our readers with a brief sketch of the "Riverside Press," accompanying our remarks with correct views of the buildings, from the river and the street. The site is on the picturesque banks of the Charles River, within ten minutes' walk of Harvard University, and about a half an hour's ride from Bowdoin Square, Boston, by the Brighton horse-car. As will be seen by our illustrations, the establishment embraces a group of buildings, the main one being of brick, four stories in height, including the French roof, with a frontage of one hundred feet, and a depth of ninety. In the rear of this is another brick edifice, seventy feet long and forty wide. Grouped around these are various brick and wooden structures, coal-sheds, horse-sheds, store-rooms, offices, etc., forming, with a short street of dwelling-houses, quite a little town, having a population as large as many a Western city. The tastily laid out grounds, the wide fields, the abundant foliage, the winding river, the surrounding towns, villages, villas, hills and dells; Mount Auburn, Harvard, Brighton, Cambridge—all form a scene that is rare in the vicinity of a printing-office—and such as gives the "Riverside Press" more the aspect of some collegiate institution, than a workshop—especially when, at the dinner hour, some three or four hundred well-dressed, happy-looking, intelligent men and women, girls and boys, are seen pouring out of the great central door, and wandering off in merry groups to their various boarding-houses in the vicinity.

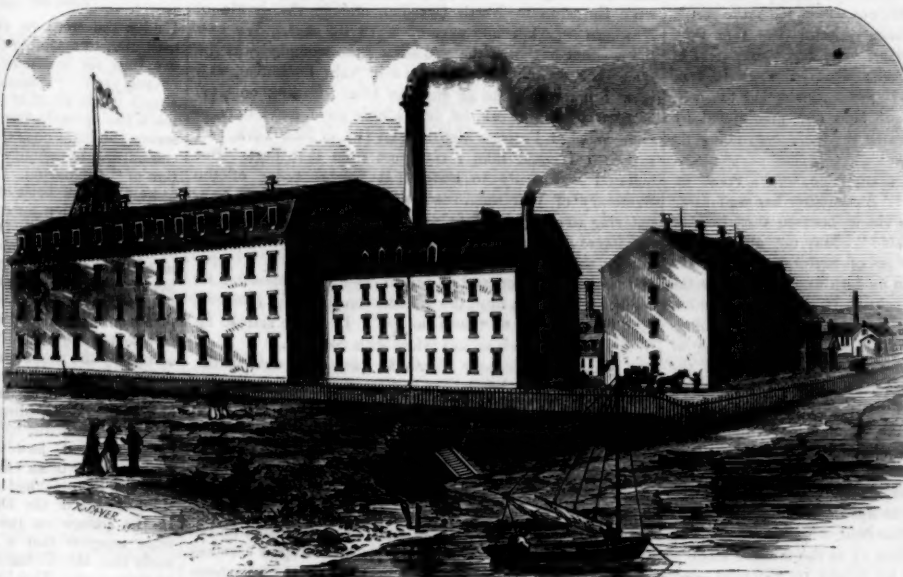
The two principal rooms in this establishment—the two largest—are the press-room and the composing-room,—the former on the first story, the latter on the second. Both chambers are larger than most churches,—remarkably clean and convenient,—well lighted and ventilated. In the press-rooms, twenty-five printing presses are constantly roaring and rolling. And as we pass down and glance at the sheets that are falling like leaves in autumn, or snow-flakes in winter, we see the works of Bacon, Carlyle, Cooper, Irving, Hood, Lamb, Macaulay, Scott, Dickens; Webster's Dictionary, Smith's Bible Dictionary; Poems, Science, Romance, Theology; and here, underneath an immense, two-story press, with cylinder four feet in diameter,—the ZION'S HERALD. Nearly every day in the week THE HERALD is rolling over this great cylinder. Scores of busy hands are all around, and an open door at the further end of the room, like the Witches' glass in "Macbeth," shows other "kings" and "queens," on their thrones—for what throne to-day is so potent as the press?

Leaving this roaring, whirling, flashing Niagara of printing, we ascend to the composing-room, not by the dumb

waiter, or the Tufts' elevator, however, but by a broad flight of stairs. On our way we glance into the stock-room, the forwarding-room, and warehouse, where we catch sight of great piles of books, costly leather, beautiful marbled paper, and various other materials, not overlooking great bags of paper shavings—an economy not to be slighted by a printing-house whose paper bills average from ten to fifteen thousand dollars per month.

The principal composing-room is a noble chamber, light, cheerful, roomy, well arranged. Here we find nearly a hundred compositors, male and female, all under the care of a youthful foreman, who from his pulpit-like desk superintends the busy scene. Behind him, are a number of small rooms where the proof-reading is done, and at the opposite end of the apartment one flight of stairs leads down into the stereotyping department, and another up into a lesser composing-room, where magazines and newspapers are set up by a large bevy of nimble and "neat-handed Phillises." Here all creeds and no creeds forget their differences, and pleasantly, "merrily, side by side," the Unitarian "Old and New," and the Methodist "Zion's Herald," the Episcopal "Witness," the Congregationalist "Missionary Herald," the Baptist "Macedonian," and the Methodist "Heaven Woman's Friend," the lively "Young Sportsman," the lovely "Riverside," and many other periodicals, all revolve around one "Hub."

The upper rooms are principally devoted to the various branches of binding—drying, pressing, folding, stitching, cutting, marbling, gilding, finishing. Wood-cutting, steel-plate printing, electrotyping, also have their rooms. In fact, every process but that of manufacturing the raw material, is performed in the establishment.



In the left wing of the building, facing the street, are the editorial rooms of the "Riverside Magazine," and a library composed of all works published by the firm, which is accessible to the employees. Here, also, are the counting-rooms, the centre of management, from which bell-wires and speaking-tubes radiate to every department of the establishment. And more than that, here, also, is a branch of the American Telegraph, by which communication may be had with all parts of the country. In this room are deposited from day to day, copies of the sheets worked on each press, thus showing at a glance a weekly record of all the work done. To give some idea of this, we will instance only the works of Charles Dickens, of which Hurd & Houghton have their imprint in four editions. First in style and price is the elegant large paper edition, with wide margin, and India proof illustrations. It is printed on a hand-press, and numbers fifty-four volumes, and is now complete. It is published by subscription, and the edition is limited to one hundred sets. The original subscription price was four and a half dollars per volume; but the de-

mand has proved so great that it has been raised to five dollars. Next comes the very popular standard Household edition, printed on tinted and laid paper, and illustrated from drawings by Darley and Gilbert, engraved on steel. This edition is complete in fifty-four 16mo. volumes, and is sold at prices varying with the styles of binding. The third is the Riverside edition, printed on fine paper, and containing all the best English engravings, in addition to those of Darley and Gilbert used in the Household edition. This edition was issued at monthly intervals, and consists of twenty-eight crown 8vo. volumes. The fourth is the Globe edition, now complete in fourteen 16mo. volumes, printed in large, clear type, and containing all the Darley and Gilbert illustrations from the Household edition. This is the cheapest of the four editions, and has already reached a sale of several hundred thousand copies within a few years.

Before leaving the spacious and convenient counting-room, let us pay our respects to Mr. H. O. Houghton, who, in his inner sanctum, is ever ready to give us a right Methodist welcome. Bro. Houghton is tall, and spare, and middle-aged, and by the smile that illuminates his features, the geniality and suavity of his address, and the modesty of his deportment, one cannot but see that all this immense establishment, and all its complicated interests, sit but lightly on him. He has been eminently successful, and is one of the most popular citizens of Cambridge. Perhaps one of the surest elements of his success, independent of his own industry, is his judgment and care in the selection of his assistants and employees. In every department he has the best men that can be had; and when he has found one such, he retains him. Some of his men have been with him ten, twelve, and even twenty years. Completeness in every department, personal attention to all commissions, the utmost care and correctness, a readiness to adopt the newest improvements, a wise liberality, and unimpeachable business character, have given the Riverside Press a leading position among the great printing-houses of the country. What it is yet destined to achieve is not easy to say; but this seems to be evident, that if it keeps on increasing and improving in the same ratio, it will be unsurpassed in a few years by any similar establishment, perhaps, in the world.

The Book Committee have made two reports. The course that was urged by many of the most prominent men in the Church was unfortunately disregarded, and the consequence is, a broad difference of views on the part of these brethren. A commission, and thorough exploration

was the only right way to conduct this matter. The majority also take positions against their former report. In that they declared there were "serious losses," and "great mismanagement" in the bindery department; now they say that "there has not been anything fraudulent or corrupt in the practice or conduct of any employee in the Book Concern, so far as the printing department is concerned." How these are reconciled they do not state.

The minority report, which gives letters corroborative of its positions, and is much fuller and more explicit in its details, will attract great attention. It is signed by three brethren from very different localities,—New England, the Middle States, and beyond the Mississippi. Messrs. Slicer and Pike are well known to the Church, whose very different views on some questions, make their agreement here the more noteworthy. Rev. Mr. Vernon is son-in-law of Rev. Dr. Elliot, and is a prominent member of the St. Louis Conference. These reports will only provoke discussion and dissatisfaction. They have one excellent feature in common. They assert the integrity of the agents, and the solvency of the house. The matter now goes up to the Annual Conference, and ultimately to the General Conference, at which the whole subject will probably be thoroughly and impartially investigated.



## Original and Selected Papers.

## TRUSTING.

BY ALBINA L. DEAN.

Fainting, yet struggling on,  
My face still turned to Thee,  
O Thou, the helper of the weak,  
Draw near and succor me.

The threatening waters rise,  
Trials like tempests come,  
But winds and waves shall bring me still  
Nearer and nearer home.

Thou my sure refuge art,  
My never failing strength,  
Thou knowest each wave which buffets me,  
Its height and depth and length.

Waters and storms around,  
But Thou, my God, o'er all;  
Sheltered within Thy mighty hand  
The weakest cannot fall.

I bring my burdened heart,  
I lay it at Thy feet;  
Thy grace can make the rough way smooth,  
The bitterest portion sweet.

Though night encompass me,  
The darkness shall be riven,  
The shining ladder of Thy love  
Be laid from earth to heaven.

CHELSEA, MASS.

## DOCTRINAL PREACHING.

BY REV. R. H. HOWARD.

There was a great deal of talk at the late Missionary meeting, and more particularly at the late Methodist Convention held in Boston, on the subject, and in favor of what is called doctrinal preaching. The plain inference to be drawn from all the aforesaid fervent exhortations is, that, at least in the minds of some, there isn't enough of this kind of preaching nowadays:—that in fact the pulpit in modern times is deplorably derelict in this respect, and that to this signal remissness on its part, may be attributed much of our present lack and loss of power. But is this really so? I am aware that our Unitarian and Universalist neighbors are wont to felicitate themselves in view of the fact that the distinguishing doctrinal features of orthodoxy are no longer presented in the plain and outspoken way they used to be; and for the reason, as they more than insinuate, either that we are afraid of giving offense thereby, or are ourselves losing confidence in the doctrines which we profess nominally to believe. But is there the slightest ground for any such felicitation at this point? Is it true that evangelical preachers, as a class, have ceased practically to preach the doctrines which were the staple of the preaching of former days,—much less that they have done anything of this kind from any paltry fear of giving offense, or from their own disbelief of, or lack of confidence in those doctrines? Or is this rather the fact,—that those doctrines are still held and proclaimed by the sons no less faithfully than by the sires, but, being no longer set forth in bold statement and technical phraseology, are heard and accepted by many who would resist an avowed doctrinal discussion? As another has well said: "Does the medicine lose its virtue because disguised to the child's taste by sweetmeats?" May not a people be instructed in the great doctrines of Scripture, though the preacher clothe his thought in modern dress, or deduce the doctrine by way of inference only? It is doubtful whether there is an evangelical pulpit in the land whose teachings do not constantly imply, at least, such doctrines as, for example, the atonement, and the everlasting loss of the wicked, and yet these subjects may have never been formally or dogmatically treated in many of those pulpits—may never have been made the theme of doctrinal discussion, or the sole topic of a sermon. Now, then, the question is, which, to-day, all things considered, is the more excellent way? The question really to be debated is, not whether we shall have more or less doctrinal preaching, as certain ones seem to have conceived it to be, but shall we commit ourselves to the ancient or to the modern mode of doctrinal preaching? shall we return to the bold, dogmatic statement, the technical phraseology, and theological cast of thought, or shall we, while holding up Christ in all His attributes and offices, clothe our thought in modern garb, and deduce our doctrine in as informal and natural a way as possible—in a way to secure the desired effect without exciting any unnecessary prejudice or aversion? From what is being said by certain ones who assume to speak on behalf of the evangelical Church, we conclude that they deem the old methods best, even for this generation. It is barely possible that they may be correct in this opinion; but however this may be, let them not, at the same time, assume, as they virtually do, that what is called doctrinal preaching is hopelessly committed to these ancient methods, and that every style which does not pattern strictly after those methods, is emasculated preaching,—that this, the most formal, and accordingly, naturally the most repulsive, is the only way in which the doctrines of our religion may be effectually and savingly brought to bear upon the hearts, consciences, and the lives of mankind

Neither more let any of those sensitive and dear brethren of the pews, jealous and sharp-eyed guardians of the orthodoxy of our pulpits, take it for granted that, because its purpose and character are not distinctly avowed, the preaching is, on that account, necessarily any the less doctrinal in reality: or that, because the familiar phrases, and the time-honored terms, and technical theological forms of expression are absent, they are not, therefore, being fed with the sincere milk of the word.

No one can be more utterly opposed to any slighting, ignoring, softening, slurring over, or toning down of any of the essential doctrines of evangelical Christianity than myself; nor do I believe there is any considerable disposition to do this in the so-called orthodox Church at the present day. I may be mistaken, but it is my opinion that there never was a time when there was more disposition in the evangelical pulpit to declare the whole counsel of God—less disposition to temporize, or prophesy smooth things, than at present. But there is also unquestionably a decided tendency, and who shall say it is not a useful and most hopeful one, on the part of the most vigorous and progressive of the evangelical ministry, to reproduce the old, everlasting truths of the gospel in a new dress; to travel in the old roads, but not in the old ruts; to avoid everything like artificiality, and to eschew whatever smells of the schools or the workshops of theology; to be as fresh as nature and as true; to be intent rather upon diffusing the mind, the spirit of Christ—the real heaven of the gospel—than upon establishing some time-honored tenet of our creed: in a word, not so much to preach about Christ, and about religion, as to preach Christ himself, in the most natural, simple, unsophisticated manner possible, and thus disencumber their message of every thing calculated needlessly to embarrass or disappoint it.

## THE LATE EDWIN M. STANTON.

It is painful to read the harsh and diabolical notices of this eminent man, in the Democratic papers, since his lamented death, and yet it cannot surprise any one; for a press which sustained the Rebellion—which gave all possible aid and comfort to the bitter enemies of the country—which called the martyred Lincoln "an ape" and "a boor," and complimented Booth the assassin as a hero, could do no less than attempt to asperse his character after his death in terms they dare not use during his life. Mr. Stanton's apparent coldness and sternness was only his strong, innate sense of justice and right; and these were the qualities which, with the blessing of God, saved the republic. Treason and falsehood kindled his wrath like a spark to powder; and he could not be smooth-tongued in their presence. And yet he was tender-hearted as a woman, and an appeal to his sympathies met an immediate response. The writer of this had occasion to test his tenderness during the dark days of 1862. My oldest son was with Burnside in North Carolina, and in the battle of Newbern was knocked over by a 12 lb. shot. We saw the account of the battle, and among the wounded was the son. We waited for some days in vain for letters, and then I determined to go and see him. Calling on Gov. Morgan, of New York, he very kindly gave me letters to Gen. Wool at Fortress Monroe, and Dix of New York, as I supposed I could take a transport from that port. But before I was ready to start, that famous order of the Secretary of War was issued, excluding all civilians from entering the military lines, as McClellan was about moving his forces from before Washington to Yorktown; this, of course, would prevent my passage to Newbern. I consulted the Governor, and he said it would be impossible for me to get through until the interdiction should be removed. But I determined to "push things." I at once started for Washington to seek an interview with Stanton.

Calling upon Senator Harris, he gave me a note to the Secretary of War, but said, "It will avail nothing; Stanton is inflexible." On my way to the office, I met Mr. Sumner, and stated my object to him; said he, "You may as well go back, you cannot get through. I tried yesterday for a pass for a friend, and failed." "But that was a mere business matter, this is life or death." "No matter," said he, "you cannot get through." On I went to the Secretary's office, but found he was out. The clerk said he believed he was at the White House, attending a Cabinet meeting. I was in haste, wishing to take the afternoon train for Baltimore, so as to take the evening boat for Hampton Roads, for I had the assurance of faith that I should succeed. On reaching the White House, I was conducted to the ante-room, where was a room full of officers waiting for an interview. I could not enter the cabinet, but I sent in my letters by a messenger. The Governor's letter stated my object—"a father wished to pass the lines to visit a wounded son." Quicker than I can write it, my papers came back to me with this indorsement in the Secretary's handwriting, "To the Assistant Adjutant General. Grant the bearer a pass to Fortress Monroe, and on to Newbern, N. C."

In half an hour, with my pass in my pocket, I was in the cars for Baltimore, and the next morning by daylight we ran in, past that singular looking craft, the "Monitor," which had so recently driven the ironclad "Merrimac" so ignominiously back to Norfolk. Waiting there four days for a transport, and witnessing the terrible scare by the second appearance of that monster, then embarking on the "Hare,"

in two days more we ran into the Hatteras Inlet, where Burnside met us in his light draught dispatch boat, and, just at dark, I stepped into my boy's tent, with a "How are you, my boy?"

## LEGH RICHMOND.

But Brading has about it an interest which rivals that which invests the point at the other end of the island where the Laureate of England has fixed his residence. Toward the close of the last century there was settled in this little parish a clergyman of humble abilities, who, however, had a way of observing with a tender sympathy the lives and cares of the lowly people around him, and a habit of writing them down in simple language, which has invested the whole of the island with a Christian interest which has almost made it classic. From time to time, about sixty years ago, there appeared in the *Christian Guardian*, printed at London, sketches entitled "The Dairyman's Daughter," "The Negro Servant," "The Young Cottager, or Little Jane." They were signed "Simplex;" but after they had awakened general interest, their writer was identified with the Rev. Legh Richmond, of Brading. The sketches appeared in a volume entitled "The Annals of the Poor," after Gray's celebrated line. They were also circulated as tracts by the Tract Society to the extent of hundreds of thousands. How far those little pictures of pious children and invalids who lived in these lowly cottages have gone! They have been translated into the German, Swedish, Danish, French and Russian languages. The Emperor of Russia was found reading them (and afterward had an interview with their author in England), and they have been seen in the wigwags of North American Indians. Convicts at Botany Bay have written letters blotted with their tears to the author of them; and it is declared that more people have been converted by reading "The Dairyman's Daughter" than by any other tract ever penned! There is hardly a day of the summer which fails to bring hundreds of pilgrims to visit the homes and graves of the poor people whose religious experiences were recorded by Mr. Richmond.

He was almost the first to strike that mine out of which the best modern literature has come—the romance of poverty. The English world had, about the close of the last century, become tired of kings and mailed warriors, and the glitter of courts with their brilliant intrigues. It sighed for a new world; and when this clergyman turned its eyes to the dying child, the peasant in his log-house, he really raised that popular interest in the life of the lowly which it has taken the genius of Dickens, Mrs. Stowe, George Eliot, and others to supply. The absorbing interest in the life of the poor is the great feature of modern life and literature.

Brading is particularly associated with "Little Jane," whose tomb attracts far more attention than those of the lords and ladies around it. The inscription runs thus:

"SACRED TO THE MEMORY OF 'LITTLE JANE,'

Who died 30th January, 1799, in the 15th year of her age.

Ye who delight the power of God to trace  
And mark with joy each monument of grace,  
Tread lightly o'er this grave as ye explore  
The short and simple annals of the poor.  
A child reposes underneath this sod—  
A child to memory dear, and dear to God:  
Rejoice! yet shed a tributary tear—  
Jane, the 'Young Cottager,' lies buried here."

Under the trees in the garden of the parsonage the pious man used to assemble the children of the village on summer evenings for instruction. Only a few steps off was the church-yard. "Sometimes I sent the children to the various stones which stood at the head of the graves, and bid them learn the epitaphs inscribed upon them. I took pleasure in seeing the little ones thus dispersed in the church-yard, each committing to memory a few verses written in commemoration of the departed. . . . Thus my church-yard became a kind of book of instruction, and every grave-stone a leaf of edification for my young disciples."

"The Dairyman's Daughter" is buried in the church-yard at Arreton. Her name was Elizabeth Wallbridge; she died in 1801, at the age of 31, and on her tomb is written, "She, being dead, yet speaketh"—a remarkably felicitous quotation, which the sixteen commonplace lines of poetry that follow do but mar. The cottages both here and at Brading, in which Jane and Elizabeth respectively lived, are still owned by the descendants of their families, who have found their godliness to be profitable for this world, at least.

Mr. Richmond seems to have had charge of sundry little churches, and his riding about from one to the other was like that of a Methodist itinerant. He used to preach extemporaneously, not, however, until after he had completely broken down in an effort to do so in Yarncliff church. Afterward he preached so eloquently, with very few notes, in the presence of the Duke of Kent, that a controversy arose in the palace on the subject. The royal family could so little imagine that a man could preach well extemporaneously that Mr. Richmond's notes were sent for and subjected to inspection. The Duke of Kent appointed the preacher to be his chaplain. But he never gained much distinction at the palace. His name will be always associated with the cottage, or perhaps with that solitude among the magnificent cliffs of the bay where he conversed with the negro. This is indeed too picturesque a scene to be omitted in any account of the Isle of Wight.

"I cast my eyes downward a little to the left, toward a small cove, the shore of which consists of fine hard sand. It is surrounded by fragments of rock, chalk cliffs, and steep banks of broken earth. Shut out from human intercourse and dwellings, it seems formed for retirement and contemplation. On one of these rocks I unexpectedly observed a man sitting with a book, which he was reading. The place was near two hundred yards perpendicular below me; but I soon discovered by his dress, and by the black color of his features, contrasted with the white rocks beside him, that it was no other than my negro disciple, with, as I doubted not, a Bible in his hand. I rejoiced in this unlooked-for opportunity of meeting him in so solitary and interesting a situation. He was intent on his book, and did not perceive me till I approached very near to him. 'William, is that



you?" "Ah, massa! me very glad to see you. How came massa into dis place? Me thought nobody here but only God and me." After a long conversation with the negro, Mr. Richmond thus concludes:—

"My friend," said I, "I will now pray with you for your own soul, and for those of your parents also." This was a new and solemn house of prayer. The sea-sand was our floor; the heavens were our roof; the cliffs, the rocks, the hills, and the waves, formed the walls of our chamber. . . . The presence of God was there. I prayed—the negro wept—his heart was full—I felt for him, and could not but weep likewise. . . . I leaned upon his arm as we ascended the steep cliff in my way back to my horse. Humility and thankfulness were marked in his countenance; I leaned on his arm with the feelings of a brother. It was a relationship I was happy to own."

From the downs near Arreton the finest panorama of the island is to be seen. Looking upon the graceful undulations of hill and dale, the silvery rivers, the embowered villages, the slender spires or ivy-clad towers of churches—all encircled by the crystal sea, one may dream over all his dreams of happy isles and then repose. Tennyson need go no further for the land of the Lotus-eaters:

"A land of streams! Some, like a downward smoke,  
Slow-dropping veils of thinnest lawn, do go;  
You see the gleaming river seaward flow  
From the inner land."

Through mountain clefts the dale  
Is seen far inland, and the yellow down  
Bordered with trees, and many a winding vale  
And meadow, set with gullies;  
A land where all things always seem the same!"

Years ago, when I was residing in Cincinnati, Ohio, a negro of that city painted a really beautiful picture of the "Land of the Lotus-eaters." Every feature of Tennyson's poem was interpreted in it with a skill and delicacy which excited the admiration of all who saw it. By exhibiting it in that and other cities he made enough money to enable him to bring the picture to England. He had long cherished the hope of submitting it to the Laureate himself. He did so, and the warmth of the poet's approval was shown in hospitalities to the dusky artist which might have been envied by many a white American who would not sit at the same table with a negro, had he the genius of Claude. So Leigh Richmond is not the only one who ever talked on high themes with a negro amidst these beautiful scenes. — *Harper's Monthly*.

**A COMPACT THANKSGIVING SERMON.** Rev. Dr. Crary, of *The Central*, spent his first Yankee Thanksgiving at Stamford. He not only had a big dinner but a big sermon. Oliver Hoyt, esq., served up the former, Rev. O. M. Buckley the latter. Thus he skeletonizes the sermon and preacher:—

Text: Psalm cxlviii.: 20. "He hath not dealt so with any nation."

**Introduction.**—Whatever train of thought may be suggested, the ordinary blessings of life ought not to be forgotten. But we are especially called to consider God's blessings to us as a nation:

1. Our domain.
2. Patriot fathers.
3. Constitution.
4. Freedom of speech, press, and conscience.
5. Equal diffusion of wealth.
6. Education general.
7. Security of life and property.

But especially during present events:

1. That the crisis so long impending and which must have come sooner or later has come and passed.
2. That having come it found our Government on the right side.
3. That we triumphed gloriously.
4. That slavery is no more.
5. That the stability of our institutions has been fully proved.

But what are the true manifestations of gratitude?

1. Praise and Thanksgiving.
2. Confession of sin, for we are not worthy.
3. Practice of righteousness.

Under this head he offered reflections on the connection between private and public morality and the foundation of them both.

1. Private morality contains the following elements:

1. Honesty and truth.
2. Regard for rights of property and person.
3. Temperance.
4. Chastity.
5. Support of self and family.
6. Obedience to law.
7. Aid the unfortunate.

II. Public morality:

(1.) Of Government.

1. Prompt payment of its obligations.
2. Conscientious law making and use of public funds.
3. Impartiality.
4. Honor and truth in its dealings with other nations.
5. Defend the innocent, punish the guilty, and confine the dangerous.

(2.) Of its Officers.

1. Perform the labor assigned.
2. Show no partiality.
3. Receive no bribes.
4. Embezzle no funds.

(3.) Private and public morality coalesce in the country.

1. In the ballot.
  2. In the jury.
  3. On the witness stand.
- Axiomatic Principles.**
1. Private morality is the cohesive force of society.
  2. It is the source of public morality.
  3. Public morality is the cohesive force of the nation.
  4. Public and private morality stand and fall together.

1. The natural tendency is every man for himself.
2. Temptation to immorality great.
3. Force cannot preserve private morality.

4. Christian institutions, its chief support.  
These energize the conscience and regulate the life.  
From the whole we conclude,

1. That private and public morality are the foundation of national prosperity.

2. That the true method of manifesting one's gratitude to God is to practice private and public morality.

Conceive a small, lithe, angular man; unshaven, neat; having a very palpable forehead, and sharp twinkling eyes, standing up straight and stanch in his boots, without a note, uttering these pungent truths in diamond sentences and without stopping a moment for forty-five minutes, and then quitting short because he is done, and you may have an idea of this Thanksgiving sermon.

#### THE AVENGER.

BY GEORGE S. BURLEIGH.

A strong man wronged may win redress,  
Though trusting but his own right arm;  
A rich man robbed has law and press  
To ring the signal of alarm.

And, right or wrong, the barking throng  
Hunt down the wretch who did him harm.

But only with a stifled cry,

Perhaps a look of wan despair,

The torn heart speaking in the eye,

Set hopeless on the hollow air;

The plundered poor their wrongs endure,

Devoured by fangs that never spare.

Pale orphans by that living death

The drunkard reeks in; widowed wives,

Whose lords yet breathe a charnel's breath,

And cling to curse their wasted lives:

With dumb appeal move not the heel

That grinds them, while the robber thrives.

But somewhere in the silent sky,

Or budding in the silent sod,

Wrath broods her thunders ere they fly,

Pale justice feeds her toughening rod;

When wealth and power have had their hour,

Comes for the weak the hour of God.

Then, mightier than the strong man's steel

Or rich man's gold, the widow's moan

And plundered orphan's mute appeal

Go dauntless to the Almighty throne;

With fiery whip His thunders slip,

And teach the spoiler groan for groan.

Dim shadows haunt the nuptial bower

He decked from desolated homes:

Blood-streaks are on each crimson flower,

And famine's ghastly pallor comes

From lily and rose, to blast repose,

Where'er the weary waster roams.

His son goes reeling to the same

Black grave his victim's corpse pollutes;

His daughters drain the cup of shame,

And revel with congenial brutes;

Then mania's hell avenges well

On him his culture's evil fruits.

*The National Temperance Advocate.*

**CANADA.**—The United States can never be indifferent to Canada, nor to the other British Provinces, near neighbors and kindred. It is well known historically that, even before the Declaration of Independence, our fathers hoped that Canada would take part with them. Washington was strong in this hope; so was Franklin.

The Continental Congress, by solemn resolution, invited Canada, and then appointed a Commission, with Benjamin Franklin at its head, "to form a Union between the Colonies and the people of Canada." In the careful instructions, which were signed in behalf of Congress by John Hancock, President, the Commissioners are, among other things, enjoined to remind the Canadians that "it is our earnest desire to adopt them into the Union as a sister colony and to secure the same general system of mild and equitable laws for them and ourselves, with only such local differences as may be agreeable to each colony respectively," and further, that in the opinion of the Continental Congress, "their interests and ours are inseparably united." (*American Archives*, Vol. 4, p. 412, 4th Series.) Long ago the Continental Congress passed away. Long ago the great Commissioner rested from his labors. But the invitation survives not only in the archives of our history, but in all American hearts, constant and continuing as when first issued, believing as we do, that such a union, in the fullness of time, with the good-will of the mother country, and the accord of both parties, must be the harbinger of infinite good. Nor do I doubt that this will be accomplished. Such a union was clearly foreseen by the late Richard Cobden, who, in a letter to myself, bearing date London, 7th November, 1849, wrote: "I agree with you that nature has decided that Canada and the United States must become one for all purposes of intercommunication. Whether they also shall be united in the same Federal Government must depend upon the two parties to the union. I can assure you that there will be no repetition of the policy of 1776 on our part to prevent our North American colonies from pursuing their interests in their own way. If the people of Canada are tolerably unanimous in wishing to sever the very slight thread which now binds them to this country, I see no reason why, if good faith and ordinary temper be observed, it should not be done amicably." Nearly 20 years have passed since these prophetic words, and enough has already taken place to give assurance of the rest. Reciprocity, which is so often desired on both sides, will be transfigured in Union, while our Plural Unit is strengthened and extended.

The end is certain; nor shall we wait long for its mighty fulfillment. Its beginning is the establishment of peace at home, through which the national unity shall become manifest. This is the first step. The rest will follow. In the procession of events it is now at hand, and he is blind who does not discern it. From the frozen sea to the tepid waters of the Mexican Gulf, from the Atlantic to the Pacific, the whole vast continent—smiling with outstretched prairies where the coal fields below vie with the infinite corn-fields above—teeming with iron, copper, silver, and gold—filling fast with a free people to whom the telegraph and steam are constant servants—breathing already with schools, colleges, and libraries—studded with inland seas where fleets are sailing—the whole interlaced by rivers which are highways, and "poured round all old Ocean's flood,"—all this will be the Great Republic, one and indivisible; with a common Constitution, a common liberty, and a common glory. — *CHARLES SUMNER.*

**NO SALVATION OUT OF CHRIST.**—My dear lord, I would seek most earnestly to guard you against the danger which arises from the very qualities which we most admire in you, and from the actions for which we are most grateful to you. The danger is, lest you contemplate these matters with too much satisfaction—lest you rest upon them as the grounds of your hope of final acceptance with God. O! my dear lord, the best of the sons of men must be content, or rather must be most anxious, to look out of themselves, and above themselves, for any sure hope—I will not say of justification, but of mercy. Consider the infinite holiness and purity of God, and then say whether any man was ever fit to appear at His tribunal. Consider the demands of His Law, extending to the most secret thoughts, and wishes, and imaginations of the heart, and then say whether you, or any one, can stand before Him in your own strength, when He cometh to judgment. No: it is as sinners, as grievous sinners, we shall, we must appear; and the only plea which will be admitted for us is the righteousness and merits of our crucified Redeemer. If we place any reliance on our own poor doings or fancied virtues, those very virtues will be our snares, our downfall. Above all things, therefore, it is our duty and preeminently the duty of the purest and best among us, to cast off all confidence in ourselves, and thankfully to embrace Christ's most precious offer on the terms on which He offers it; He will be our Saviour only if we know and feel and humbly acknowledge, that we need His salvation. He will be more and more our Saviour in proportion as we more and more love and rely upon Him. But surely, the more we feel and deplore our own sinfulness, the more earnest will be our love, the firmer our reliance on Him who alone is mighty to save. Therefore it is, that, in preparing ourselves to appear before Him, the less we think of what we may fondly deem our good deeds and good qualities, and the more rigidly we scrutinize our hearts, and detect and deplore our manifold sinfulness, the fitter shall we be, because the more deeply sensible, of the absolute necessity and of the incalculable value of His blessed undertaking and suffering for us. One word only more—of ourselves we cannot come to this due sense of our own worthlessness; and the devil is always ready to tempt our weak hearts with the bait which is most taking to many among us—confidence in ourselves. It is the Holy Spirit who alone can give us that only knowledge which will be useful to us at the last—the knowledge of our own hearts, of their weakness, their wickedness—and of the way of God's salvation, pardon of the faithful and confiding penitent for His dear Son's sake. O! my dear Lord, may you and I be found among the truly penitent, and then we shall have our perfect consummation and bliss among the truly blessed. — *The late Bishop of Exeter to Lord Eldon.*

**"THIS YEAR THOU SHALT DIE!"**—The decree has gone forth, and thou canst not escape it. Hope's brightest visions may gleam before thee, earth's tenderest affections may entwine themselves around thee, but thou must turn from them all, silently and coldly away, and go down alone, unattended, into the "dark valley of the shadow of death." "Is thine house set in order," thy lamp trimmed and burning? Hast thou examined thine hope, and found thy feet secure upon the "Rock of Ages?" Hast thou no more deeds of charity to perform, no last words of sympathy or entreaty for thy fellow mortals? Above all, hast thou been so diligent a servant in thy Master's vineyard that thou canst say, "My mission has been faithfully discharged. I have accomplished the work that Thou gavest me to do?" It matters not then when the "Master shall call for thee." The eyes that close upon the scenes of earth, shall open at once upon the glories of heaven; the voice that is hushed in unbroken silence, shall swell the song of the Redeemer in the house of the blessed, and the hand that lies cold and motionless in death, shall strike the "golden harp" in the New Jerusalem, and cast its crown at the feet of the Lamb.

This year thou shalt LIVE! Most solemn thought! The pestilence shall not harm thee! The destroyer shall pass thy dwelling! The blessings of a year are to fall on thine head, the responsibilities of a year are to be intrusted to thy care, the work of a year thine hand must perform, the sorrows of a year thy spirit must endure.

For WHAT shalt thou live? Is thy presence to awaken joy and gladness upon the earth, or shall tears of bitterness and sorrow follow thy steps? Shall the light of thine example lead sinners to Jesus, or prove a "stumbling-block" over which the misguided shall fall? The year is before thee; its moments are jewels! So live that when they are bound in one glittering chain, undefiled by the pollutions of earth, they shall beam with the radiance God first gave them. — *Arkansas State Journal.*

Rev. Dr. Breckinridge was examining once a dull student who had an inveterate habit of answering one question by asking another. "Where," inquired the doctor, "was Solomon's Temple?" "Hem—do you refer to its location, sir?" "Yes," growled the Doctor in his deepest tones, "I refer to its location, or to anything else about it that may be embraced under the word 'where.'"

What is mine, even to my life, is his I love, but the secret of my friend is not mine. — *SIR PHILIP SIDNEY.*



## For the Children.

### THE DYING CHRISTIAN.

My day is dippin' in the West, it's gloamin' wi' me noo;  
I hear the sough of Jordan's wave that I maun travel  
through;  
Yet 'tis na Jordan's wave I fear, nor tremble at the strife,  
But, O! this sunderin' o' hearts, this leavin' wean an' wife.

What though we ken o' better things a fairer world abune,  
Where lost frien' are awaitin' us, an' a' maun follow sune;  
This renderin' o' the siller strings that tether heart to heart,  
O! it tries poor human nature sair, and makes us laith to part.

Gae rax me by the Bible, wife, while yet I'm fit to see,  
Ere death creep o'er my cauldrie bask, and flap my failin'  
o'e,  
And let us sing a partin' sang before we sundered be—  
For ye canna hae me lang noo, I hae na lang to dee.

There, pit the pillow to my back, an' ease me up awae,  
An bring them a' to my bedside, to see their father dee;  
Noo, raise the Bible up a totch—its o'er laigh on my knee,  
An' shift the licht a kenning' back—its ower strong for my o'e.

He waled, he sung the partin' sang, his voice was firm and  
clear,  
And read the fourteenth of St. John, nor did he shed a tear;  
Sae it is wi' the man o' God, when Life day's wark is dune;  
Nae future fears disturb his mind, nae ruefu' looks behin'.

O! but it gies me great relief the singing o' that sang,  
My clay is crumbilin' fast awa', my spirit noo grows strang;  
My wife, my weans, we a' maun part, sae dinna sab sae sair,  
But ditch the tears frae aff your face, an' let us join in prayer.

An' let us join in prayer to Him that's wantin' me awa'.  
That He may be a faithfu' Frien' and Father to ye a';  
He turned his glazing e'e to heaven, and raised his withered  
hand;  
Noo safely through Jordan's wave, he's reached the better  
land.

### ABOUT WOLVES.

BY EDWARD B. HEATON.

"Papa," said Alice, "the evenings are now long; will you not please tell us some incidents of life on the Plains?"

"Do, papa," said Will and Ernest.

"What sort of a story shall it be, then?" said their father.

"O, let it be about wolves," cried Will.

"By all means," echoed Ernest.

"There are various species of wolves on the Plains," began their father, "the most numerous of which is a small kind called Coyote. Like the jackal of the Eastern Continent, it is a thorough scavenger, living in great part upon the carcasses of dead animals. There is yet a smaller species called the Swift, which appears to be the connecting link between the wolf and the fox, partaking of the surliness of the one, and the cunning of the other. It is what its name purports, very fleet.

"I was once riding on the top of a coach near Fort Kearney, and by way of amusement, fired a pistol at one I noticed sitting near the roadside. The bullet struck close enough to frighten it badly. The first few springs that it gave, far exceeded anything of the kind that I ever saw made by so diminutive an animal. I requested the driver to stop until I could measure the distance, which I found in one instance to be thirteen feet.

"Along the river Platte are a great many gray wolves. These are highly valued on account of their skins, which make excellent robes. This variety is very shy and cowardly. In the spring of 1865 a friend and myself crossed the Plains in a buggy. When about a mile from O'Fallon's Bluffs, a point noted as being the first place from whence the summits of the Rocky Mountains can be seen, suddenly the horses gave a spring to one side and a very large wolf started up in the sage bushes, and ran up the side of the bluff. Stopping, I rose and fired at it with my carbine, and fortunately hit it in a vital part, killing it instantly. It was fully as large as the average of Newfoundland dogs.

"There is yet another kind called the buffalo wolf. It is not quite so large as the gray wolf, but, unlike that variety, it is courageous and does not shrink at times from attacking man. These wolves are found in the buffalo region. They migrate with that animal, going south in winter and returning north in the summer.

"A choice meal with them is a buffalo calf, which they obtain by separating it from its mother. Sometimes, when hard pressed by hunger, they will attack grown up buffaloes and have been known to kill them.

"A friend of mine, Captain Marshall by name, and myself, rode out of camp one day among the cottonwood trees bordering the Yellowstone River, near which stream we were encamped.

"After travelling some little distance we observed a large gang of buffalo wolves surrounding the carcass of a dead buffalo. We rode down towards them in order to investigate the case. The gang did not manifest any signs of fear, although we rode close up to them. There were fully two hundred of them, and such snarling and snapping and fighting of each other I never before beheld. It was not long, however, ere they suspected the presence of an enemy, for a large body of them approached us, growling and champing their teeth threateningly. We

fired our carbines at them, killing a couple, but they came on so resolutely that our horses became frightened, and we were compelled to beat a hasty retreat. The wolves returned to their repast.

"In the month of June, 1864, three very bad men, Indian chiefs, were captured by the soldiers, and hang by order of the general who commanded at Fort Laramie."

"Had they any names, papa?" inquired Alice.

"Yes; their names were Big Crow, Two-face and Blackfoot."

"What funny names," said Ernest.

"They were thus named because of some trait peculiar to them. It is characteristic of all Indian names.

"The gallows-trees on which they were hung, were erected in full view of the fort. The office-room that I occupied at that time was in the second story of the building used as head-quarters. Frequently I have sat at the window and watched the coyotes come out of the hills and gather around the gallows-trees, for the savages were left hanging as a warning to others of their race. They were just beyond the reach of the wolves, which tried every trick of their instincts to get at the bodies. Frequently they would spring at the feet, but the bodies would yield to the contact and swing beyond their reach. I not unfrequently counted as many as fifty engaged in jumping at once."

"Was it not wicked, papa," said Alice, "not to bury the Indians, although they were such cruel, bad men?"

"I thought so, Alice; punishment should cease with death."

"I have no doubt," said Will, "that the authorities did what they thought for the best."

"Undoubtedly," replied their father.

"Wolves must certainly become very fat, living on buffalo meat," said Ernest.

"On the contrary," replied his father, "they are the leanest objects I ever beheld. I often thought that they certainly never knew the satisfaction of a complete meal."

"Did you ever know any person to be killed by wolves?" inquired Will.

"I never did," replied his father. "I am inclined to doubt the truth of the majority of such stories. Outside the buffalo range, there is no danger to be apprehended from wolves. However, while listening to their terrific howlings, one would think they were anxious to tear everything to pieces. They are, without doubt, the noisiest animals in America."

### HOW A YANKEE GIRL CONQUERED THE DOCTORS.

Clarence Cook, in the *New York Tribune*, describes a late examination for degrees, before the Professors in the Paris School of Medicine, in which two "girls" beat all the "boys" and the prime of the prime was the one from Boston. We so often hear it said girls can beat boys in memoriter recitations and early studies, but not in the more abstruse, that this highest test of scholarship is interesting in disproving this folly.

A long table with three chairs on one side, and a long bench on the other. A light iron railing was behind the bench, and between the railing and cases containing wax preparations, was a space where two ranks of people could stand, but not "at ease." There was no accommodation in the room for visitors, and yet there was something to take place, for all the standing room was occupied by young men, students evidently, who kept their eyes pretty constantly fixed upon the doors at the further end, where servants with bottles, papers, books, and sometimes with nothing but an official look of importance, kept coming and going. At last enter, all at once, three, four, six gentlemen in an odd costume, black silk gowns with scarlet satin linings, capes, sleeves, or whatever fantastic upholstery and cape evidently suggested to the morbid imagination of their inventor, in an age that will never return, by the pise in the pastry-cook's windows. It is not at the professors, however, that the young men are looking. No, it is at two young ladies who enter with the learned gentlemen, the one an English girl, the other an American. The Englishwoman has the fine complexion of her race and the beautiful hair; she is dressed elegantly, but without finery. The American is smaller, is dressed with an absolute plainness, not a wisp of superfluity in her garb, and with a certain quaint scholastic air that contrasts oddly with her fresh, girlish face, and her youthful figure. This, then, is examination-day, the fourth examination, and these young ladies have come to take their places with the young men who have been pursuing the same studies, under the same direction, and for the same space of time. The Young American, with all her unconsciousness, is a character that must one day take its place in history. Of herself and by her own strength she has accomplished a long-cherished purpose and opened a way to women that, until she came, was entirely closed to them. Defeated in her quiet, persistent efforts to get access to the schools of medicine in New York, she came about two years ago to Paris, and tried here what had been tried in vain by herself in her own country, and by English women in England and Scotland. The only school of medicine to which women had succeeded in getting admission was that of Zurich, where there is at present a considerable number. I think that until this lady made her, there had been no application to enter the Medical School of Paris. In advance, every one said that it was a thing impossible to be done. But, as Kossuth grandly said, "There is no difficulty to him who wills;" nor to "her," either. Miss — believed this and acted upon it. The first application was made to a certain Professor for permission to enter his dissecting room. The request, made through a friend, was granted. Miss —

thought herself happy, when, lo! a letter comes saying that Professor S. had taken it for granted that Miss — would attend the classes in men's clothes. Down went the plucky little American heart to its owner's heels. Men's clothes! The thought had never entered her head. The next day she saw the Professor, or one she took for him, passing across the court. She walked up to him and introduced herself, saying that she understood he wished to speak to her. The good Professor explained politely to her, that an application had once been made to him by an English lady, an artist, who wished to study anatomy in his dissecting-room; that she had been permitted, on condition of putting on men's attire; that she had consented, and that he saw no reason why Miss — should not do the same. The little lady looked up from her short five feet to his towering six, and, throwing out her arms, exclaimed: "Why, monsieur, look at my littleness! Men's clothes would only exaggerate it; I should never be taken for a man, and the objection to mixing with the students would be increased a hundred fold." Struck by her earnestness and her simplicity, the good Professor — for the rest, a famous man — at once gave her the permission she demanded. Still, this was not the medical school, and that was her aim. What, then, was her delight when one day the same Professor said to her, "But why don't you enter the school?" "But, sir, that, I am told, is impossible!" "By no means. Make your application. It will be granted." And, for sequel, there she sits to-day, on the bench with two young men, passing the fourth examination, and sailing past her companions in the race, as if she were born to the water, and they were canary-birds. I should like to describe the three professors to you, and to describe the whole examination. How it brought back my college-days, with their hopes and fears. The two students who were examined at the same time with Miss — had evidently wasted their time. One stuttered and stammered so that it was heart-breaking to see. Finally, tears coursed one another down his innocent nose. He could not describe a potato. I suppose he had never seen them except when fried. He could not describe anything. His tongue cleaved to the roof of his mouth. And the professors boosted him, and his young friends behind boosted him, but 'twas of no avail. Then came the next, and he was better by force of contrast, but judged by any absolute standard quite incapable. The first had failed when brought up to the standard of potato; the second succumbed when asked to tell what he knew about opium. 'Twas of no use. Then came the lady's turn, and how easily she did it! In a low voice, meant for across the table, without appearing to know that there was a cordon of youth two deep about her, she answered all her questions, and showed that she had studied well. Perfect self-possession, with perfect modesty — a born lady — she justified the words that one of the most eminent men of France used in speaking about her, when he said that (it was at a time when the conduct of certain American women of the upper circle had been giving occasion for a great deal of uncomfortable criticism upon American manners) Miss — 's character and attainments reflected more honor upon the name of American women than all the doings of the aforesaid upper circle could reflect dishonor. I wish now before leaving, to write, to speak of the behavior of the young men on this occasion. I went back and forth between the room where both the ladies were being examined, and mingled freely with the crowd. It was impossible not to be struck with the simple good manner of these Frenchmen. They showed a deep but a perfectly respectful interest in what was going on, and the pleasure they took in the success of the women was as cordial as it was delicately expressed. At the end, when the Dean of the Faculty, who had not attempted to conceal his satisfaction at the failure of all his efforts to stomp the American girl, rubbed his hands, and turning to his colleague, said aloud, "O! Très Bien! Très Bien!" There was a burst of approbation sent from the group of students as they ran down to the court-yard to hear the usher read the decision. The verdict was for the two young men, "Passable," a very low mark; for the English lady a "Bien satisfait," a very high mark indeed, and for the American a "Très satisfait," the highest that is given, and the first time it has been gained this year. And this is the way, O boys of Philadelphia, that women are treated in the greatest University in the world.

C. C.

MR. LINCOLN FOR WOMAN SUFFRAGE.—The following story is related of the late President Lincoln, which the friends of woman suffrage cannot afford to lose: There lived in Springfield in 1860, and probably lives there still, an Irish day laborer named John McCarty, an intense Democrat. Some time after the Presidential election, Mr. Lincoln was walking along the public square, and John was shoveling out the gutter. As the President elect approached, McCarty rested on his shovel, and holding out his hand, said bluntly:—

"An' so yer elected President, are ye? Faith, an' it wasn't by my vote at all, at all!"

"Well, yes, John," replied Mr. Lincoln, shaking hands with John very cordially; "the papers say I'm elected; but it seems odd I should be when you opposed me."

"Well, Mither Lincoln," said John, dropping his voice lest some brother Democrat should hear the confession, "I'm glad you got it, after all. It's mighty little pace I've had wid Biddy for votin' forinast ye; an' if ye'd bin baste she'd ha' driv me from the shanty, as shure's the worruld."

"Give my compliments to Biddy, John, and tell her I'll think seriously of woman suffrage," said Mr. L., with a smile, as he passed on to his office.

Lowell's Cathedral has some very fine lines. These are among them:—

"Beauty's come hath a time as brief  
As the wave's poised before it break in pearl."

"At a flash

We snatch the essential grace of meaning out,  
And that first passion beggars all behind."



## PROF. RICE AND "CREDO."

BY PROF. TOWNSEND.

We beg pardon for introducing this article, or series of articles, by employing a quotation from an excellent sermon on the "Creation," by S. A. Brooks, recently published by Fields, Osgood, & Co. :—

"It is not very long since an eminent high priest of science undertook before an assembly of clergymen, and at their invitation, to expose the relations of the clergy to science, and he began with this proposition, or words, to the same effect: that he supposed he might assume, without fear of contradiction, that nine tenths of the clergy believed that the world was created in six days. It would be hard to say whether extreme astonishment or extreme amusement was the predominant feeling with which his declaration was received; astonishment that any man (however so immersed in his peculiar business as to prevent his knowledge of the business of other men) should be so ignorant of the position and feelings of the persons whom he came to enlighten; amusement that he should, being thus ignorant, expose his ignorance with such innocent simplicity.

"It was plain that he looked on the mass of the clergy as sharing in the spirit of the priests who persecuted Copernicus and Galileo, or at least as sharing in the willful blindness of their persecutors; and the result was, that the lecturer was placed in the undignified position of having created a man of straw, against which he tilted for an hour; while the real opponent, with the real points of opposition, was left absolutely untouched.

"Now all this comes of scientific men having fallen into the errors and evils of that priestcraft of which they have accused, and with some good reason, the clergy for many years. Priestcraft, brought into contact with opinions which oppose its own, or which it fancies oppose its own, becomes unreasonably excited, loses its head on the point in question, and rushes to trample down its opponent as blindly as a bull in the arena, excited by a red flag. It refuses to see the position of its adversary; it calls their arguments evasions of the question; it will admit no possible premises but its own; it will not take the slightest trouble to find out what its opponents really hold, and the natural consequence is, that being ignorant, it makes mistakes; that being sure of its own right, and seeing no right but its own, it becomes intolerant, contemptuous, and would be persecuting, if it had its way. It is an extremely melancholy thing to see how some of the masters of science are exhibiting, under another form, so many of those characteristics of priestcraft, and how, by doing so, they are retarding the progress of the world."

"But who is this professor of science?" is doubtless asked by many who have read the book and the review. For their information we state that he is a young man of more than ordinary ability, and of a good deal of future promise. He is also professor in the Wesleyan University at Middletown, Ct. In the present instance, however, he has departed from duties which quite well become him, and has voluntarily accepted the position of scientific dictator. In entering his protest against the theories of "Credo" he chooses to declare that it is made in "the interests of religion."

But are the interests of religion subserved by applying to an author and his book, written in the interests of Christianity, such terms as the following? "The author's ignorance," "the formless chaos of our author's opinion," "utter unreliability of the author's scientific statements," "dabbler in science," "egregious falsehood," "theological dabbler," "utterly false," "the author's vagaries," "rank offenses," "garbled quotations," "absurdity," "unreasonable," "misrepresented," "stupidity," "dishonesty," all these epithets, in that short article, employed "in the interests of religion?" Alas!

Never before have we wasted time in self-defense. Under ordinary circumstances, we would not lay aside other work for a moment to reply to any review of anything we have published. We would let it take care of itself, or die. We deviate from this course, in the present instance, only through fear that our silence may be misinterpreted, and thereby result in injury to the cause of theological truth.

We waive, for the present, the details of Mr. Rice's article, because, even if true, they do not affect the general cosmological theory of "Credo." We do little else, at present, except to give this master of science further opportunity to display his knowledge (which he seems quite willing to do), while we, sitting at his feet, will ask a few questions. If the reader of this article will have the review at hand, he will pardon our apparent want of system in the questions proposed. The author of "Credo" holds to the "indefinite periods;" he holds that the glacial epoch of geology corresponds with the chaos of Moses; that this epoch was followed (several subsidences and floodings may have intervened) by the six days' creation of Genesis.

Will Prof. Rice state what other author has held this view, and where the statement of it can be found? "Combination" entitles to patent right. Will he also prove, with scientific clearness, i. e., if  $1+2=3$ , that there was not a general destruction of life in all places where the drift occurred, and that it was not simultaneous in different continents? And will he also disprove the quotation from Lardner, on page 104 of "Credo"?

Does Prof. Rice deny that the creations of existing flora and fauna, so far as claimed by "Credo," could not have been created in six literal days? And will he give us the exact scientific reasons showing that they were not? Does Prof. Rice deny that it is a strained interpretation of Genesis that makes the Mosaic days indefinite periods? so strained, that it does violence to the general laws of exegetical interpretation, and never would have been thought of but to escape a difficulty? Does Prof. Rice allow that the first chapter of Genesis, upon grounds of critical and philological science, admits, for a moment, of being called a poem, rather than a plain statement of facts?

Does Prof. Rice admit that the Bible can make mistakes in general matters of fact, without invalidating its claims to human respect and reverence?

Will Prof. Rice show us an existing tree exactly like those of the "Carboniferous forests?" and when this is done, will he prove that we cannot extract from it the essential body of petroleum? Or, since the Professor is inclined to look upon the subject in a different light, we will propose the easier task and ask him to furnish the animal or the "reptile" from which we can produce petroleum; also, the kind and nature of the try-kettle necessary for that purpose. If he will do so we will lay aside scientific pretensions, when the present oil wells fail—and go into this kind of stock-raising and oil-producing for a livelihood. Does Prof. Rice deny that there are coal caverns which contain an atmosphere unlike that produced by chemical process, and unlike that in the retorts of our city gas-works? Does Prof. Rice deny that the coal period was almost, if not entirely, destitute of air-breathers; or, will he produce a solitary leaf from the coal period when near its culmination, which bears the least trace

of having been touched by an insect, or a tree perforated, when growing, by any worm of any name?

Does he deny that the great mass of iron ore is found in close proximity to the sub-Carboniferous limestone and coal formations proper? Would Prof. Rice recommend that authors who write, not text-books for college professors, but treatises for common and common sense people, should employ strict scientific phrases and words, or, so far as possible, those in common use?

The author of "Credo" begs a thousand pardons for once having used the word "insect," when "animalcule" might better have been employed; and also for having quoted from an earlier, rather than a later edition of Lyell's works. But more of this anon; as yet, we are in the attitude of an inquirer.

Does Prof. Rice know that "Ab uno disce omnes" is a grave violation of all sound, logical reasoning?

Does Prof. Rice deny that the Reptilian age preceded the Cretaceous formation? and that the former was prolific of monster reptiles, and that the latter was comparatively destitute of them, and that it abounded in "certain nondescript infinitesimal creatures," which the author of "Credo" is pleased to call "shell-insects?"

When these questions are answered, we will ask only a few more. Then we will be ready for apologies or defenses, and subsequently we will offer some general and gratuitous advice to our young scientific friend, together with some instruction upon Christian courtesy and good breeding in times of controversy. Meanwhile, we hope nobody will be alarmed. All knowledge is not in one head, however large. Notwithstanding the Professor's review, we presume that—

"The cells will go on eating,  
The pikes will go on stealing."

And we hope that "theological dabbler" will keep on dabbling, until Christian men of science will squarely face the Book of Genesis and give us something besides negatives, and do something, instead of showing how grand an escape from difficulties can be made by seeking the covert of four untenable propositions.

## Correspondence.

## MAINE ITEMS.

This has been a remarkable winter in Maine. Scarcely any sleighing till about the first of February. I am just through with a tour of seven weeks in the eastern part of the District. The roads have been very hard, and an uncommon number of stormy Sundays.

At Cutler, at the Quarterly Meeting, the pastor, Rev. J. H. Beale, read a good list of probationers received since Conference. The new church that was ready to plaster, and was entirely blown down in October, is up, boarded, and the roof shingled, and will be finished next summer. Rev. A. S. Townsend is dwelling pleasantly among his people at Eastport. God is blessing the people there. Machias has enjoyed prosperity for a year and a half. The pastor, Rev. S. S. Gross, is very much beloved by his people. Those who knew Calais twenty years ago, will be surprised to learn that the Methodist Church, at the watch-meeting, was well filled to the close, and that the Congregational and Baptist ministers preached the sermons. Rev. J. O. Knowles, of Massachusetts, has been lecturing on the St. Croix, at Calais and Eastport, on the "March of Civilization." He was well received by old and new friends, and gave a very interesting lecture. Some of the noble Britishers came over to hear, and will go in for civilization—annexation.

At Pembroke, meetings were being held with signs of good. During the autumn there was some revival at several points in Mt. Desert Island. Some rose for prayers at Princeton the other evening. Harrington charge, made vacant by the death of Rev. E. Brackett, is supplied in part by Rev. B. M. Mitchell.

MONROE.—Rev. N. G. Prescott writes: "Very much has been said about having a 'Camp-meeting for Holiness,' in this State the coming season.

"In the name of God let us go forward in this glorious work. There is ample need of our being fully consecrated to God. It is this half-way religion that is crippling our power for good and keeping us in the wilderness, while it is our privilege to go up and possess the goodly land.

"Let us seek for entire consecration. Let us 'be clean that bear the vessels of the Lord.'

"Then shall there be a rallying around the standard of the cross; then shall the tongue of fire rest not only upon the priesthood, but upon the people, and our efforts in the Master's vineyard shall be crowned with abundant success.

"Let us have the meeting!"

DANFORTH.—Rev. H. P. Blood writes: "The work of salvation still goes forward on Weston, Danforth, Bancroft, and Topsfield Circuit. Recently it has visited Forest City (a little village at the foot of Grand Lake, and partly in the Province), and thirty have been taken into class. This is the first church organization there. Since July, two hundred and four have been received on probation; and the work still goes on. Several have experienced entire sanctification. This is the doctrine that God blesses for establishing the convert and making the Church strong. It is also the doctrine that formalists and the devil hate.

"Let the battle go forward! There can be no doubt about who shall win. A large list of names have been given as subscribers for the 'Guide to Holiness.' Nothing better can be done to save converts from backsliding."

It is said that the Shaker Society at Alfred contemplate selling their real estate at that place and uniting with one of the societies in Michigan or Ohio. The society at Alfred has become greatly diminished in numbers, which is the cause of the proposed removal.

## Our Book Table.

## RELIGIOUS.

STUDIES IN CHURCH HISTORY, by Henry C. Lea. Philadelphia: Henry C. Lea. In this day of the Ecumenical Council, and the attempt of Rome to reduce all the Church to her ecclesiastical sway, and all States to her political, this volume, with that of Janus on the "Claims of the Papacy," are very timely. This series of papers gives a history of the rise of the temporal power of the Popes, the false Decretals ascribed to Constantine, the struggles of the Middle Ages, the reconstructions of the Carolingian era, the abuses of excommunication, and the rise of reformation. It is a full, earnest, able work, and should be studied by every one who would know the whole history of this arch enemy of the faith.

THE SHEPHERD OF ISRAEL, by Rev. Duncan Mac Gregor (Carter & Bros.), is a healthful, precious word for the Saviour. It sets forth the Shepherd as making the saved beautiful, allowing trials and victories, guiding him all the way of his journey, and bringing him to the heavenly fold. It is full of sweetness and light.

THE PROMISE OF SHILON (E. P. Dutton & Co.), by Joseph L. Lord. Pp. 100. This third volume discusses the doctrine of Christ's Reign on Earth. It professes to find it to be a personal, viable reign. It thinks the real sceptre has not yet departed from Judah; that it left, so far as earthly government goes, long before Christ's coming; that the spiritual sceptre centres in the present dominance of that tribe in Him; and that He is to visibly appear among men. If it is so, amen; if not, amen.

THE CROWN WITHOUT THE CONFLICT (Carter & Bros.), is a bit of a book on children's dying, by Rev. Mr. Lundie, of the Scotch Church, that would be very good but for one Calvinistic view that makes it almost teach the doctrine of "infant damnation." Our good friends of that faith, many of them, strenuously deny this logical result of their teachings. Mr. Lundie substantially affirms it, for he dwells at length on the point that "the departed child of the Christian parent is safe." How, then, is it with the departed child of those who are not Christians, supposing that child dies in infancy? The first is safe; so is the last. The tone of the book is sweet, and doctrine healthful, but for this one defect.

COMMUNION WINE, by Rev. Wm. R. Thayer. Nat. Temp. Soc. New York. Pp. 96. In this tractate, Mr. Thayer examines thoroughly the assumption of Dr. Laurie, in *The Bibliotheca Sacra*, that Christ's sacramental wine was intoxicating, and that ours must be. He shows that such wine was not used, and need not be. His argument is worth reading by every Christian. It lightens up the Scripture record, and shows that the blasphemy of the New York rum-sellers, who put Christ on the corks of the bottles, is only equaled by those who crucified Him.

THE GLOBE WITHIN THE SUN OUR HEAVEN, by D. Thorburn, M. D. (Sheldon & Co.), is a curious mixture of fanaticism and philosophy. The author spends a large space in healthfully denouncing the Romish Church, though how it connects itself with his subject, is not very evident. He then advances, or leaps, to his theme, which is to show that the black mass inside the luminous vapor, or atmosphere of the sun, is the future heaven of the saint. There is no logic, or learning, but a heap of statements and appeals of every sort. It is very devout in its tone. This is a good feature. If it had left out all the rest, it would have been smaller and better.

A PHILOSOPHY OF HEAVEN, EARTH, AND THE MILLENNIUM, by James A. Sparlach. Am. News Co. This is another book of the same class. He argues that the earth is accursed by sin; that all diseases, sorrows, debates, difficulties, deaths, thence— a good position; that light is the element of truth and perfection; that the millennium is the result of an excess of light, such as a sun outside our system, drawing nearer the earth, might give, which he thinks will suspend all baleful activities, and make universal calm in nature, beast, and man. "There is the best of reasons for asserting that the millennium will occur by the passage of a heavenly body so near our earth as to overcome, for a time, the influence of both the moon and stars; this will banish pain, desire, decay, and death." Undoubtedly; for death will be banished when everybody is dead. The two follies show how far men of mind can go, when they meddle with things too high for them. Both books are orthodox, — but the more harmful for that virtue, as heretical scholarship will use their nonsense to oppose the simple truths of Christian science and revelation.

PRAYERS AND MEDITATIONS (Protestant Episcopal Society), is a small book, a translation from the French, full of excellent devotion. All will be profited by the meditations and prayers.

MISSIONS IN THE SOCIETY OF FRIENDS, by Thos. H. Speakman (Lippincott & Co.), is a small essay, written in the interest of the Hicksite Friends, and trying to prove that the original Quakers were not evangelical. This is far from the fact. The preachers dwelt on faith and love for Christ. A sect among them were denying this fact. That required its formal statement, and so came separation. It is the old story of the wolf blaming the lamb for dirtying the water, when he stood farther down the stream.

## MISCELLANEOUS.

LIVING AGE (bound volume, October to January) gives the best mirror of periodical literature any one volume exhibits, though this is but a fragment. It is a necessary helpmeet to every well-read man.

OLD HORSE GRAY, by Edward Hopper (Hard & Houghton), is a lively poem on a country parish. Priest, deacons, and al have a big debate over the parish horse. It is a good picture of church squabbles over nothing—the fact in most church squabbles. The rhymes are stirring, and the poem could be read with advantage in many a church sociable.

## New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY.
Smith's Bible Dictionary.	Hurd & Houghton.	Nichols & Hall
Answers to Practical Questions.	A. S. Barnes.	
Steale.	Appleton.	
Fitz Boadie's Confessions, Thanksgiving.	South Meth. Pub. House.	
Home Monthly.	Congregational Rooms.	
Congregational Quarterly.	H. B. Fuller.	
Merry's Museum.	New York.	
Excelsior Monthly.	Hitchcock & Walden.	J. P. Morse.
Ladies Repository.	Trenton, N. J.	Am. News Co.
Beecher's Magazine.	L. C. Bowler.	
The Monthly Review.	B. S. Russell.	
Zell's Encyclopedia.		







## EXPRESSION BY ART.

Guido had been for a long time laboring at his painting of the Crucifixion. He had a man tied to a cross for a model. He could easily portray the body, from his example. But how could he paint a dying face? In a wild frenzy he caught a knife and plunged it into the bosom of his model. He then caught the shadows as they fell over the face from the dark valley, and laid them on the canvas.

I was anxious to see the work of an artist who hesitated at no price, not even that of murder, so that he might find true and forceful expression.

It was as might have been expected: a face more full of fear than of love. It had more of the dying culprit a Jew might desire to see, than the conquering Lord a Christian might adore. True success cannot be purchased by crime, not even in low departments, much less in the high.

The difficulties out of which art wrings its success, are so numerous and great, that we wonder at the measure of that success.

Man has various ways of making the fleeting conceptions of his soul permanent. So has God. Men most naturally embody the soul's action in words; God, in words. Man arranges his formless conceptions into relations to each other, through long series of bodily evolutions, and then fixes the conclusion by means of a written page, a picture, statue, or a machine. God embodies His in pictures wide as the valleys, high as the mountains, beautiful as the flowers; in statues, capable of motion, and showing a thousand varying feelings. The relation of the page, picture, statue, or machine, to the mind that produced it, is intricate and difficult of apprehension. To read back from the expression to the mind, is never done by all, never perfectly done by any. The relation of the creation to the Creator is feebly apprehended. God had higher thoughts and deeper feelings in creating, than any creature in beholding. We never know a man by his permanent material expressions. Nor God by His. The loving wife or child knows the artist better than the student of his paintings and statues knows him.

There are only inferior materials for expression. Material must stand for immaterial. The rock is the best expression of durability, but it disintegrates right under our eye, and the durability of eternity is unexpressed. There is nothing better than flowers and rainbows to express our conceptions of color; nothing better than air and its liquid flow to express relations of harmony. They are utterly insufficient, even for our present conceptions. We know of music too fine for air to be its medium. And concerning God's thought, it must be written, "Eye hath not seen, nor ear heard, the things God hath prepared for those that love Him." Paul, caught up to perceive them, says, the words were unspeakable, the conceptions not possibly wordable.

But for man's expression of himself, the difficulties are insuperable. He cannot embody his feelings with a word, and emotions are very transient and fleeting. Before the page is written, the emotion is gone or changed; much more before the colors are mixed and laid, the clay moulded, and the marble hewn. And the very charm of most emotions lies in this transitory character. There is no statue like a child, no picture like a face. They respond, for a moment, to feelings as flitting as the dancing shadows of leaves, as bright as the sunlight that silvers the ripples of a lake. Art cannot touch this class of feelings; for this flesh is living, mobile as air, traversed with nerves of lightning quickness, flushed with floods of varying color. What impossibility to make marble as expressive, and the formless dead level of paint, as full of life.

And if we could, we should weary of the unchanged expression that stone or canvas must carry. We delight in progression; backward, rather than none at all. We want to see action consummated. We cannot abide the stammerer's delay. We cry out in torment at the steady drone of any note of an organ, we are in raptures when its various notes combine in linked sweetness, or ascend the steps of power. Art is shut up to a narrow range of emotions. The jolliest man would not be painted laughing. Even Rembrandt's portrait of himself, with his wife on his knee, a half-emptied glass in his hand, and a bacchanal laugh on his face, clings horribly to the memory, and makes men wish that artists

would not attempt to make perpetual what may be pleasing because transient. No artist would paint positions we assume at every step. They would be declared as impossible to human mechanism, as the position of the left foot of Horace Mann's statue before the State House.

Not only is the field of art narrow, but the difficulties in that field are insurmountable. It must embody spiritual with material—make tricky Ariel out of cast iron. It must put into permanent form the few transient emotions it does venture upon, and whose chief charm lies in the fact of their transitoriness. But in addition to these, already commented on, it has difficulties in its own nature. Paint has no form, and sculpture has no color. So true is it that paint has no form, that in many departments it is not even possible to imitate the form that really exists in Nature. The form of the leaf, maple, pine, oak, cordate, acerose, sinuate, cannot be imitated on the small canvas, on which we condense God's wide pictures. The artist must find larger forms, as trunks, mode of putting out limbs, general outline of the whole tree, or masses of them, to imitate. And since the painter has no forms, he seeks to atone for this lack by extravagances of color. The fairest faces have shades that Othello the Moor could not equal. Rubens covers his blowzy women with black and blue spots, as if their husbands practiced the German habit of whipping their wives. He makes the blood seem to exude from every pore of the face of one who is struggling to erect the cross. Yet these extravagances of color are not offensive, because they are put to the account of form. So the sculptor puts on extravagances of form, because he has no color. No man would buy a bust or statue that had a natural neck. Carved from measurements, it would seem so frail and slender that it would distress one with fear for the safety of the head. Accustomed to see it dressed, as in man, or shaded with massy hair, as in woman, we must have it larger than nature, to seem natural. And though no man covets for his own, and no woman likes to see on another a large neck, yet when the form petrifies into marble, this feature, rightly managed, is only suggestive of abundant channels to carry food and fire to the brain. It tells of intellectual, not animal power. Sculpture heaps muscle on Hercules hurling Lycias from the crag, till he looks as if he might fling him a mile. It is no exorcism, but wonderfully obviates the lack of color. Sculpture is not only deprived of the eye, the most expressive organ of the soul, but is actually obliged to accept a deformity in its place. This deformity must be overcome, and this lack made up in other ways. It seems impossible. Art is obliged to force into its service for expression, all conceivable accessories. The charmed lizard that is listening on the stump, where the Shepherd-boy sits playing his pipe in the Boston Library, is as expressive of the power of his music as the sweetness of the lad's face. Our Rogers is unequalled in seizing on the little, often unnoticed things of life, to make them tell their story. The broken basket and shredded pants tell of poverty. And the whole African nature bursts upon us, as the aged man learns to read of a child in the midst of his work, and young Mischief cannot forbear to neglect his lesson to tickle the old man's foot.

Yet accessories would be of no avail, did not every stroke of the chisel, and every pass of the pencil, in every part of the body, leave its touch of power. To place these touches of power, and to discover them when made, requires and cultures a nicety of observation, and a delicacy of perception, that constitutes one of the chief values of art.

But the value of victory is proportioned to the difficulty of its achievement. When once a worthy emotion has had force enough in the soul of the artist, to make the solid marble all alive with it, then it stands, age after age, to stir that worthy feeling, in the breasts of others.

## DR. ROBERTS OF BALTIMORE.

(Correspondence.)

The good George C. M. Roberts, M. D., D. D., a well known local preacher and physician of our city, departed this life on January 16th, 1870, in the 64th year of his age. He joined the Methodist Episcopal Church in 1824, and the Baltimore Conference in 1826, but located the following year on account of the death of his father, who was also a minister and physician, and whose medical practice he assumed for the support of his family. Dr. Roberts, until within a few weeks

of his decease, continued faithfully to discharge both his professional and ministerial duties. For the last three years these were much interrupted by his great affliction, which required him to keep his bed, and his patients to visit him in his sick room. So when he appeared in the pulpit, it would be from the bed of suffering, to which he would immediately return after the services of the house of God were over. During all this season of acute and protracted disease, the doctor never remitted his studious habits, but continued to read, write, and receive the visits of his friends and patients, as stated, until within a few days of his death. The state of his mind was continually peaceful and happy; he was never, for a moment, in a low, doubtful, or desponding mood. He always met his visitors with a smile and a cheerful greeting, and when the paroxysms came on, which frequently occurred, agitating his whole system and preventing him for a time from conversing, he would emerge from the "fiery trial" with the most placid expression of the perfect confidence he felt in his soul, ready at once to resume the tenor of discourse where it had been interrupted. His favorite theme on such, as on all occasions, was the perfect love of God which saves from all sin, and renders the soul happy under all circumstances of trial and discipline.

The vast crowd of persons and the large number of itinerant and local ministers, and members of the medical and other professions who were present at his funeral, many more than could possibly find even space to stand during the interesting services, all tended to show the high estimation in which our "beloved physician" was held by his brethren and fellow-citizens.

It may reasonably be supposed that one who, like the Captain of our Salvation, was made "perfect through suffering," and who, like the "prophets," might be held up "for an example of suffering affliction, and of patience," would be a man of marked characteristics. Such was Dr. Roberts in a three-fold sense: as a physician, a philanthropist, and a Christian.

Besides the ordinary duties of a physician, he was for many years a professor of obstetrics and diseases of women and children in two schools of medicine, besides delivering lectures to private classes. In addition to these arduous labors, he was constantly employed in promoting different philanthropic objects. But the special subject that lay near his heart, to which for many years he devoted much attention, but which he did not live to see fully accomplished, although he had the satisfaction of seeing its future success placed beyond a question, was an Asylum for Inebriates. To no one person, perhaps, does this noble institution owe more for personal effort in its behalf, than to our deceased friend.

As a Methodist, Dr. Roberts abounded in good works, and his charities were circumscribed only by his means. The main subject of Dr. Roberts' ministry was holiness; for more than a quarter of a century he held a Saturday evening meeting for the special blessing of sanctification; besides which, for several years he has held Sabbath afternoon services with the same purpose in the different city churches, where he generally had the aid and support of the pastors. His labors have not been without much fruit; and hundreds of persons date their first concern about, and subsequent progress in the higher state of Christian experience, to these services.

But experimental religion alone, did not fully absorb his attention, although it pervaded every motion of his mind and action of his life. He was emphatically an antiquarian and historian, both as it regards his medical and Methodistical profession. His tastes in the first department may be seen in his extensive library of rare works, and his "museum" of objects connected with his profession and practice. In his Church relations they manifested themselves in various ways, especially in the formation of the Methodist Historical Society, in 1855, and the publication, in 1866, of his "Centenary Pictorial Album, being Contributions of the Early History of Methodism in the State of Maryland." This work contains some historical data in regard to the introduction of Methodism into Maryland and the erection of the first chapel, which the Church historian has thought proper to reject. These statements are, that Mr. Strawbridge left Ireland, and arrived in Frederick County, and settled on Sam's Creek, in 1760, and immediately commenced preaching and forming societies, the first class being in his own house; and that he very soon built the first "Log Meeting-house," by which name it was known, a short distance from his dwelling. It must be confessed that these statements have nothing but tradition to support them, although the Doctor says they have been traced authentically back from son to father, up to Mr. Strawbridge himself. Notwithstanding he has put these things upon permanent record in his book, and has had engraved on Strawbridge's monument in Mount Olivet Cemetery, the year 1764, as that in which the first Log Meeting-house was erected in Maryland, still he says, as the highest judiciary of our Church has fixed upon 1866 as the centennial year of our existence, it is proper that all persons should acquiesce in the decision. So say we, until something stronger than mere tradition shall be adduced to prove the truth of Dr. Roberts' statements; but no longer. If the Church has fallen into error, and this State really deserves the credit of having built the first meeting-house, as Bishop Asbury says in his journal is the fact (vol. 3, p. 27), then let the history of the case be corrected when the proof is furnished.

The "Methodist Historical Society of the Baltimore Annual Conference," owes its origin principally to the late Dr. Roberts, by whose death it is left without a president. The same sad event has rendered necessary the removal from their present place of deposit, of its valuable collections of portraits, engravings, photographs, manuscripts, original letters of the Wealeys, Coke, Clarke, Asbury and other eminent men, and



various other articles of antiquarian and historical interest to the Church. These collections, heretofore, have always been in the possession and under the supervision of Dr. Roberts, by whose personal industry and efforts they have mostly been brought together. At a late meeting of the Historical Society, the necessity of removing its effects was stated, when, in view of this fact, Dr. Slicer, who was about to visit New York, was requested to ascertain from the agents of the Book Concern or the Secretary of the Mission Rooms, if appropriate accommodations could be obtained there, and on what terms the Historical Society's collections would be received. The Society would prefer to retain its property in Baltimore, but in case this cannot be done, it is intended to donate the entire collection to the Church at large, and New York is deemed the most proper place for its location. The Methodists of Baltimore have been apprised of the loss they are about to sustain, and should they fail promptly to come to the rescue, they will have to bid farewell to the valuable accumulations of many years of industrious effort. D. C.

#### MASSACHUSETTS DISGRACED.

The Joint Committee of the Massachusetts Legislature on Liquor-selling, have produced as vile a document as was ever offered to a civilized world by a civilized body of law-makers. All look with abhorrence on the legislation of South Carolina designed to support and develop slavery. All will yet look with equal abhorrence on this iniquitous law designed to support and develop the gigantic crime of liquor drinking. It is reported by Hon. Charles F. Train, and is called a license law. The word "prohibitory" is discarded, and the old demon is arrayed in his old dress. We rejoice that that word has not been degraded to such service. Let it be still held aloft, as the rallying watch cry of the people, who seek to save the State from the rule of rum. It compels every board of selectmen and city government, to appoint at least one person to sell, and allows them to appoint others. It licenses hotel-keepers and victuallers to sell to their guests all days and all hours except from midnight to sunrise, the very time it ought to be sold, if at all, the deed and drink of darkness being then joined to its central hours. It allows grocers, apothecaries, and druggists to sell, not to be drunk on the premises, licenses liquor-shops of lower grades, in fine, makes the traffic as free as it can be, if the foolish word of license and the trifling fee were thrown off. It, however, is very severe on poor liquors, allowing the civil authorities to examine a man's stock, and if found bad, to make him pay for the examination and to lose his license; if pure, they to pay for it, and probably to take an extra drink also, at the cost of the town. It has, strange enough, the word "prohibition" in it, and as this exhortation is itself so good an argument against prohibiting the whole bill, we give it entire:—

Sec. 12. When any person, by the excessive use of intoxicating liquors, injures his health, exposes his family to want or violence, or the town or city of his settlement to expense, the mayor and aldermen and the selectmen of such town or city shall, in writing, forbid any licensed person to sell or deliver to him any such liquor for the residue of the year of his license; and they may, in like manner, forbid any person licensed in any other city or town, to sell or deliver such liquor to such person during the time aforesaid; and said prohibition shall be recorded by the city or town clerk, in a record book of said city or town; and the mayor and aldermen and selectmen shall, in like manner, from year to year, renew such prohibition as to such persons, as, in their opinion, shall not have reformed.

Sec. 13. If any person, during the time of such prohibition, and having notice thereof, whether by the official notice aforesaid or otherwise, shall give or sell to, or purchase or procure for or in behalf of any such prohibited person any intoxicating liquor, he shall be punished by a fine not exceeding fifty dollars, or imprisonment in the house of correction for a term not exceeding six months.

Sec. 14. A married woman may have an action of tort in her own name against any person who has sold or given to or purchased or procured for her husband any liquors in violation of the two preceding sections, and may recover compensation for any loss or injury accruing to her thereby, and whatever she may recover shall be her own property; and any child of a person living with and dependent in whole or in part upon said person to or for whose any liquor may have been sold, given, purchased or procured in violation of the two preceding sections, may have a like action in his own name, or if a minor, in the name of guardian or next friend, and may recover compensation for any loss or injury accruing to him thereby, and whatever may be recovered shall be his own property. And any person may have a like action to recover compensation for any loss or injury accruing to him by means of any such sale, gift, purchase or transfer in violation of the two preceding sections.

As many persons will "injure their health" by this beverage, the faithful execution of the first clause of the above sections would abolish the whole bill. These are sops thrown to the Temperance people to delude them into silence. It also forbids public bars and tipping-shops, but no penalty is attached to the violation of this, and it is only another complement that means nothing. It includes under the term "intoxicating liquors, ale, porter, strong beer, lager beer, cider, and all wines, as well as distilled spirits." So much for the present Committee's bill. The Legislature will hardly pass it, but its introduction is a disgrace to the State. It means free rum. The Chairman of the Committee has openly advocated free rum. It is a plunge of Massachusetts into depths deeper than she ever sunk before. The Temperance people of the commonwealth will ask the Republican leaders, high in party position, what their party is going to do? If five out of six of its appointed leaders in the State House are free rum, if such a bill as this comes from their leaders, what confidence will they have in the party, itself? Unless that party by resolution and action shall purge itself of all such managers and enactments as these, its days will soon be numbered in this commonwealth. Not the Prohibitionists, but the Republican party is on trial. Will it live or die? That will soon be seen.

**SCHOOLS AND RELIGION.**—The *Living Church* proposes to reconcile the School Question of Religious and Secular Instruction, in the following manner:—

"Why could not the following means be adopted for providing the children in our public schools with religious instruction? Let the secular teaching of the schools be so arranged that it shall be finished every week, on Friday, some two or three hours before the usual time of dismissal, say at eleven o'clock. At that hour let the scholars be divided into sections,

according to the several religious denominations to which their parents belong, and then given in charge to suitable persons, to be conducted to churches or Sunday-school rooms in the neighborhood, there to be catechized or taught, in whatever manner thought best, the principles of their faith, Protestant or Romanist. Those not included in these sections should be detained at the school-house for whatever instruction the authorities might appoint. Only they should not be allowed to run free. No holiday, or easier day, should be gained by their escaping from the sections. All finding themselves obliged either to stay in school or go to catechism, the majority belonging to no denomination would soon become very small."

It advises that the clergy shall meet and harmonize on this matter. It would be a pleasant sight to see the Roman clergy meeting with those of all other views, and arranging such a programme. It is not an impossible event in the future of the discussion now going on. More religion, rather than less, will be the end of this controversy. All schools were thus catechized by the Puritan clergy, even till after this century, and in some portions of Connecticut until within a few years. They could revive their influence by such an arrangement. The plan, it is said, was followed by the old Free School Society of Philadelphia. It may come again. We have advocated some such policy. We shall not object to its being put in operation.

**CHURCH UNION PROGRESSING BACKWARDS.**—The Church South is getting ready to join ours by unpacking itself of its load of hate. The journals are having a good time in this business. Its Bishops come to their help. Bishop Marvin prophesies these smooth things. Speaking of a late "History of Missouri Martyrdoms," or the deaths of those who, like Pharaoh, chased the fugitives that God had delivered from the house of bondage, and for their sin perished in the great red sea of blood that rolled over that commonwealth, he says:—

"The publication of this book meets my hearty approval. I have met with some who say, 'Let the past sleep; let all its crimes, and the bad blood engendered by them, be buried forever.' I have not so learned Christ. He, the Incarnate Love, charged the blood of the prophets upon the sons of their murderers. The true work of Christian charity is to eradicate crime—not to ignore it. The maudlin sentiment that would daub over the great public crimes committed by the highest dignitaries of the Northern Methodist Church, and their representatives in the South and along the border, is not charity. It is at best a clumsy counterfeit of that chief of the virtues. True charity will seek to bring them to confession and reclamation of their deeds."

"To all their former misdeeds they now add, to avoid the shame of the past, denial, equivocation, and, as in the case of the Holston property seized by them, false recriminations. The sober truth is, that they never hesitated, during the time of our public trouble, to use the influence an active partisanship gave them with the party in power to take possession of our property, either by military order, or terrorism, or mob violence. The public conscience of that Church seems to have been debauched by their efforts to defraud us of our property at the time of the division of the Church."

"But the stench of these recent atrocities is so strong in the nostrils of the people that the perpetrators resort to the ever open refuge of the evildoer—denial. This book is opportune."

The Holston Conference Commission troubles him. He breaks out in a letter in this wise:—

"Have you seen the statement of the Holston brethren concerning their interview with the North Conference in Tennessee? Ugh! Is it not a false tale that takes offense at the words *stealing and lying*, when they are the only words that fully characterize the fact you are speaking of? Those Tennessee Herods (our saviour called Herod, that Fox) experience the consequences of all crime, i. e., entanglement in still new crimes that follow the first as a shadow. Theft always has to be covered up by—what is the polite word for it?"

"They talk about a reunion of the churches! For one I do most deliberately and solemnly declare that I scarcely know a class of people on earth that I would not as soon unite with. No honeyed speeches must be allowed to cover up the plain law of God: no affectation of tenderness even to tears must be suffered to render us insensible to the infamy of public crimes. 'First pure, then peaceable.' Let them wash their hands before they come 'with fair speeches' about union. 'Let us bury the past!' Well, it is very natural that they should want that done. We cannot wonder at it."

All this because many of the Tennessee churches were built before the secession. Others built since have, with a large majority of their owners, come over to our Church. He is not all gloom. He even threatens to invade the North. He hopes to put the Church South yet all over the North. Illinois has a Conference, Indiana will soon have one. Iowa and Pennsylvania will follow. When is New England to be entered? We trust it will not leave her out in the cold. Let him fly his flag over Faneuil Hall. Brave Bishop Marvin.

**TOO MUCH SABBATH WORK.**—Dr. Schenck, of the Episcopal Church in Brooklyn, complains, in *The New York Observer*, that our Sabbath is overworked, and demands that it be reconstructed. He thinks the Sunday-school should be at ten, preaching-service at twelve, and services at night. This would give time for rest and Christian visiting of the sick and suffering, household worship and training, and be fitted to the demands of the age. There is no doubt that our Sabbath is vastly more worked up than the former Puritan one. Two sermons close together—service from 11 to 2—was all they attended. But whether we should not fall into dissipation and sin by his liberal treatment, is another thought to be considered. Undoubtedly we can be overworked; so can we be underworked. What is the true mean? Preaching, Sunday-school, Prayer-meeting. These three give a full day, and one not overcrowded.

*The Baltimore Advocate* waxes poetic. It has "got tired," by the confession of its editor personally, of the war in which it is engaged, and so turns its weary prose to poetry. It puts its feelings into these pathetic lines, which it entitles, "Gentlemen of the New School." Nothing more strikingly marks the new face of affairs in that State:—

MASSACHUSETTS GENTLEMAN requires:

Give me your purse, your meat, your bread,  
Your watch, your boots, your spoons, your bed:  
I'll take your coat too, if you please

Your farm, your stock, your corn and peace: [sic.]  
Your freedom too, I confiscate  
For holy uses of the State,  
Which I through Providence am sent  
To establish here, and represent  
By force or fraud. To save the Union,  
And found a catholic communion  
Of loyal Methodists, I have immunity  
From legal punishment, and full impunity  
From future penalties by dispensation  
Of loyal clergy of the nation.

VIRGINIA GENTLEMAN:

You have all now, the very skin!

MASS. GENT.:

May be, but is there naught within?  
You may have swallowed, for concealment,  
Some "notions" worthy of revelation;  
Take this emetic, let me see  
You inside out, lest there might be  
Left in your stomach by neglect  
Some relic of proud self-respect.

VIRGINIA GENT.:

There's nothing in it, if you rake it.

I give my word!

MASS. GENT.:

Your word! I'll take it.

This marks two facts—the submissive condition of the F. V.'s, and the increased liberality of the Massachusetts gentlemen who, a few years ago, would not have hardly been willing to take a Virginia gentleman's word, if he had given it,—as when Governor Wise gave his word to Judge Russell, of Boston, and the latter still had to flee for his life, like many such. We hope the new school of submission to Massachusetts will reach the Maryland gentlemen also who conduct *The Advocate*. They were always proud to follow Virginia. Let them to-day. They will thus find favor in our eyes, and peace and righteousness in all their borders. Wisely was our State named. Massa chooses its expresses, in the favorite dialect of the lords of the South, the state into which they have entered. May they be as submissive to our principles of liberty, as they have been to their former doctrines of slavery.

Judge Chase has declared greenbacks not legal tender for debts contracted before the war. This is a good bid for the Presidency, but no party ever takes up a man who goes back so completely on himself. He has unsettled all the dealings of states and railroads, and all other funded and large institutions. He has by implication unsettled all present business; for if greenbacks were only legal tender in time of war and for purposes of war, as he says, then they are not now, in these piping times of peace, and the new decree may make that declaration. The mistake of not putting Judge Hoar on the bench is now apparent. He would have saved the nation this mortification and harm. The Supreme Court has done more in the last twenty years to bring justice and courts into disgrace, than it can do to restore them in twice twenty. Chase has joined himself to Taney. One gives the nation over to slavery, the other to bankruptcy. Two new judges, soon to be made, will reverse this decision, as he reversed the bad ones of his predecessor, but such reversal cannot save his fame. "The folded banner" drops to dust.

Rev. J. Colby writes an appeal in the Church Register that all his Conference should read. He adds in a note,— "Several very interesting revivals are in progress on the Portland District."

Attention is called to the notice in the Register of the Sunday-school lovee Grace Church. It will be a grand affair.

The Boston *Daily News* has been greatly enlarged and is now a two cent paper. It is bound to be a success.

Perforated Rubber Under-vests. These articles are recommended as being highly beneficial. See advertisement.

#### NOTES.

The last *New Englander* has a good counterblast against the modern blasts of Antichrist. They are as healthful to Christian truth as northern breezes to lax frames, but as unprofitable to themselves as are the same breezes blowing over ice-fields. It speaks none too confidently in these declarations:—

"The adversaries of Christianity, whether in or out of so-called Christian pulpits, make the meanwhile noisy and confident boasts that the learning and science of the world are against the supernatural and miraculous. A multitude of superficial thinkers, and of active-minded readers, believe what they hear often asserted and rarely disproved. The unreading defenders of the truth, whether they are learned or unlearned, are frightened out of their wits, lest this boasting may have some terrible significance or reality, or they hide their heads perhaps in the sand. Let them acquaint themselves fully with the utmost that these foes of Christianity have to offer, and they will prosecute their vocation and hold their faith with clearer heads and lighter hearts."

A good enterprise was opened last week in New York by Rev. W. H. Boole and his associates. Kit Burns's rat-pit is made into a chapel. Bishop James, Dr. Woodruff, and others took part in the dedication. Bro. Boole tells the story of the enterprise in this note:—

"My lease is for six years. The matter is not a sudden movement, but for a long time I have had it, not 'on the brain,' but burning in my heart, until, as I think, providentially, the way was opened to plant a permanent battery in the stronghold of the devil. Here we shall stay until my last dollar is gone and God helps no longer. There's nothing like 'fireships' among the enemy."  
May it burn up the whole fleet!



Prof. Fisher, in his apt and able showing up of the Rationalists last week, said that Galileo was as much opposed by the savans as the priests, yet no mention is made of their opposition. The professor of Padua refused to look at Jupiter's moons through his tubes, yet he is never condemned. The Anti-clerical and Church party have always followed this cue. They are careful to condemn the Church for its short-comings, but not the world for its shorter.

Paris is getting up its barricades. Napoleon may yet have to fly. That killing of Noir will be found a black affair in name and nature. Imprisoning for political offenses he will find is too medieval for these times. Rochefort is more dangerous in jail than abroad. If Napoleon is driven out, France will whirl like a top until some other imperialist comes to the top. Its politics are bitter and personal. It has no religious or moral groundwork. It is a chaos of politics and faiths. Not till it gets the stability of faith will it attain that of true government.

Two of the ablest scholars in the country are grappling together in our columns over the question of Geology and the Bible. If they confine themselves to the real question at issue, the history of the earth, and the verity of the Scripture narrative, their articles will be very profitable.

The blasphemy of Mr. Frothingham at Horticultural Hall frightened even the heretics. His "hidden God," was truly hid from his eyes. He praised the Athenian altar to the unknown God as the truest worship, but the humane polygamist and the earnest revivalist in the same list, said Brigham Young and John Bunyan were the same sort of fanatics, and "went it blind," most decidedly. We are glad that this bottomless pit has found a bottom.

"The twelve apostles of Heresy" is a new specimen of how error seeks to imitate truth. These counterfeit apostles will hardly follow the real in their faith or fate. Who of them would die for their errors as the holy ones did for their truths?

It is a good sign when "North," the Boston correspondent of the *Anti-slavery Standard* can compliment an orthodox lecture as superior to a heterodox. He did that last week, condemning Mr. Frothingham's cold pantheism, which denied any personal communion with God, and commending by contrast, Prof. Herrick's showing up of the same doctrine in his review of Comte, Matthew Arnold, Spencer, and the present ruling school of anti-christian philosophers. True, he has to fling a little at the orthodox truth of Christ, but even such words are a great change. That once evangelical writer may yet be driven by the absurdities of his associates into the fold from which he has wandered.

Frothingham has thrown Parker overboard. Who will throw Frothingham? The radicals are like a starving boat crew on the ocean. They are compelled to eat each other or starve to death. They will do both.

#### PERSONAL.

Judge Wright, just elected Associate Judge of the Supreme Court of South Carolina, is three fourths negro, quite dark. He is a lawyer, bred in the North and has been quite a prominent member of the South Carolina Senate. We trust Wade Hampton and other distinguished Rebel lawyers will be allowed to plead before him. Their heads will spin in this whirligig of time, as they look to the august bench and behold one of its three judges of their favorite hue. If Grant would elevate him to the Supreme Bench of the United States, he would answer those Southern members who demand a judge from their own section, and do a grand deed for himself and the country. While the State is making judges and governors and senators, the Church still talks of the silly abomination of separate churches and conferences, and refuses to put a bishop on its bench. How limping is that which should outfly and herald all the rest.

Dr. Livingstone, it is reported, has been burned as a wizard by an African chief. He has suffered much from this reputation before. We trust the last report of his death is not true. How great was the degradation of those he served, and how dangerous his situation, is shown by this extract from a book of travels lately published in England, by James Chapman, which relates to savages far less secluded, and therefore less degraded than those among whom he has lately been travelling:—

"Of Dr. Livingstone's labors we hear but poor success. Previous to his last arrival among them, when told that he was coming, the first question they asked was, 'What is he coming to do? to bring guns?' 'No,' the Book. 'Well, then, he had better stay away; his God has killed us.' Sebastian's doctors attribute the chief's death to the white men coming among them, and whenever Dr. Livingstone preaches in the presence of or visits a chief, the doctors burn something as a charm to protect them from his witchcraft. Being, as they find, a doctor, he has also a reputation of being a wizard. This makes him either feared or admired, and gives him a certain influence. They give him credit for being a good doctor, and say he has cured many, but killed some natives. They do not believe in natural death; when a man dies he has been killed. By all accounts the doctor's preaching is barely tolerated by the chief, who is at heart highly displeased at his doctrine concerning rain and polygamy. The people say that Dr. Livingstone has promised them all the good things of the earth, rain, corn, cattle, etc., if they would believe in God and refrain from polygamy, slavery, and other malpractices; that they have waited a long time for these good things, and that they would wait another year to see if the Good Man he talked about helped them nicely (that is, cattle). While they were relating these things, and conversation grew slack, the counselor Pooncant was observed sitting with a piece of newspaper upside down, mimicking the doctor singing a hymn, and, observing that he had attracted our attention, he rolled over on his back, threw his feet into the air, and exclaimed, bursting out into a loud laugh of ridicule, 'Minari' (a corruption of the Dutch *Myneer*, generally applied to missionaries). Such is the sort of impression as yet made on these barbarians. It is to be hoped that in time better success will attend missionary efforts."

Mr. Loomis exhibits his beautiful stereoscopic views of America, Europe, Egypt and the Holy Land, in the Walnut St. Church, Chelsea, Wednesday and Thursday evenings, Feb. 16 and 17.

### The Methodist Church.

#### MASSACHUSETTS.

**NORTH EASTON.**—There is an unusual religious interest existing among the people located in the suburbs, and revival meetings are held every evening at the Methodist Church, about one mile from the village, under the guidance of the pastor, Rev. J. B. Washburne, who fully believes in going out into the highway and hedges, and compelling sinners to come into his father's house. Brethren from Boston are there every evening, and many have found the Saviour, and are strong in the Lord; more are coming, and backsliders are returning and confessing.

The Central M. E. Church, Middleboro', is enjoying a gracious outpouring of the Spirit. Rev. F. Keyes is laboring with the pastor, S. T. Patterson, with great success. About forty have presented themselves as seekers, many of whom are rejoicing in a Saviour's love, and still the interest is increasing. "Praise Him from whom all blessings flow."

There is a fine work of grace in progress in the M. E. Church, Stoneham, Rev. M. M. Parkhurst, pastor. Large numbers are seeking the Lord daily, and the feeling is spreading rapidly.

Mrs. Van Cott is laboring with great success in Rockport, Rev. W. D. Bridge's church.

**TAUNTON.**—Rev. L. B. Bates writes: "The 1st M. E. Church of Taunton is in line—marching, watching, praying, and expecting victory in the name of the Lord. Jesus is with us to save precious souls. Since the 10th of January, 70 have said we will give our hearts to God, and commence the Christian life; the most of them are in manhood's noble hour. The Holy Spirit appears to rest on all the community, high and low, rich and poor, believers and unbelievers; men who have not attended any church for 30 years, have come to the house of God, and His Spirit has softened their hearts. We are expecting Jesus to save a great many more, whose hearts have never yet found rest. Daily we are crying, 'Behold the Lamb of God, who taketh away the sin of the world.'"

#### VERMONT.

**CHESAIRE.**—Rev. J. W. Guernsey writes: "The Methodist and Congregational churches in this place united to observe the 'week of prayer,' the services alternating between their respective places of worship, each pastor conducting the service in his own house. The meetings have continued in this manner till the present time, with a constantly increasing interest."

"We think as many as 120 have presented themselves for prayers, and probably one half of them are cherishing a hope."

"The work is largely in our Sunday-schools, but is spreading among the older people."

"We see no signs of any abatement of the interest. The work is carried on almost exclusively by the members of the churches, and their pastors, by prayer-conference and private effort. A deep and wide-spread seriousness rests on the community. The old disciples say, 'We never saw it after this manner before.'"

Rev. C. W. Wilder writes of the Montpelier Seminary:—"We are having a prosperous term at the Seminary this winter, and better than all else, we are enjoying a blessed revival. Quite a number of the students have been converted, and others are coming every week. Some very promising young men have sought Christ."

#### RHODE ISLAND.

**PAWTUCKET.**—During the Conference year between fifty and sixty persons have presented themselves to the altar for prayers some forty of whom have professed faith in Christ.

#### CONNECTICUT.

**NORWICH DISTRICT.**—The following brethren were appointed Lay Delegates to the Providence Conference for 1870: A. C. Teft, Mystic Bridge; W. R. Burnham, Uncleverville; L. Gordon, Willimantic. Substitutes, G. H. Miner, Vernon E. Snow, Colchester; A. E. Cobb, Norwich. Also the following were chosen a Committee to present to the Bishop its action, and represent the wishes of the churches on the subject of Presiding Elders' District Boundaries:—Timothy Keeney, North Manchester; M. C. Hill, Mystic Bridge; Thomas Turner, Willimantic.

J. S. CLAPP, District Secretary.

#### THE VOTE ON LAY DELEGATION.

Previously reported:—

Conferences.	For.	Against.	Total.
34.....	2,514	608	3,122
North Carolina.....	13	—	13
Texas.....	22	—	22
South Carolina.....	28	—	28
Louisiana.....	36	—	36
Total thus far.....	2,408	608	3,211

#### CURRENT NOTES.

General Clinton B. Fisk has gone to Europe.

A meeting has just closed in New Martinsville, West Virginia, with over fifty accessions.

The Pittsburgh *Advocate* gives a long list of revivals and accessions to the Church.

Mr. Punshon preaches and lectures in St. Louis, towards the close of this month.

The library of the late Dr. Charles Elliott has been secured for the Ohio Wesleyan University.

Bishop Scott recently paid a visit to the Louisiana Legislature, and was most cordially received.

W. W. Cornell, esq., the New York friend of Sunday-schools, has been for several days prostrated by sickness.

The last Pittsburgh *Advocate* contains reports of over nine hundred and seventy-eight conversions and accessions to the Church.

The Kentucky Annual Conference of our Church will meet in Maysville, Ky., on March 2d, Bishop Thomson presiding.

A fine new brick church, costing \$15,000, has just been finished at St. Clair, Michigan.

The net indebtedness of the Missionary Society on January 1st, was \$39,789.96.

The house of worship of the First African Methodist Episcopal Church, Jamaica, L. I., was dedicated on Sunday, January 30th.

After considerable debate, a blind man, James T. McElhany, was admitted in the late South Carolina Conference.

In Harrington Circuit, Rock River Conference, six hundred have professed conversion since July last.

The New York Methodist State Convention, to meet at Syracuse on the 22d, is creating great interest throughout the State.

The Troy Praying Band appear to be doing a great work in various parts of the country.

The church in Mannington, West Virginia, is refreshed with the most powerful revival known there for years.

In a large Sunday-school of over five hundred members at Youngstown, Ohio, fifty scholars have given their names as probationers.

Mr. Charles R. Megrue, of Cincinnati, for seventy-five years a member of the Methodist Church, has recently died at the age of 88.

At Union, New London Charge, Pa., there has been a great revival. One hundred and forty souls have been converted, and 112 joined the Church.

The *Central* republishes a pungent and sensible article on "Prayer-meeting Killers." We all know what they are. It first appeared in the *Independent*.

The Central New York Conference Seminary, Cazenovia, N. Y., is enjoying a very prosperous term. A good religious interest is in progress among the students.

A revival is in progress at Hartville or Cambria Street Mission, Philadelphia. Fourteen have joined during the week. Fifteen were at the altar.

The next session of the General Conference of the Methodist Episcopal Church South, which meets on the 1st of May, will be unlike all others because of the lay element.

The news from Hayti gives us the information that the house of Rev. Mr. Bird, Wesleyan missionary at Port au Prince, was burned by the late terrible conflagration, and everything totally destroyed.

Two of our Methodist churches in Washington, Hamline and Fletcher, have agreed to sell out their present church property, and unite in a single charge.

A remarkable revival of religion, embracing entire families, has recently taken place on Penfield Circuit, Cleveland District, North Ohio Conference.

There is a glorious revival in Salem, Wyoming Conference. Old and young are swept in by the current. Between seventy and eighty have already joined the M. E. Church.

The revival at Southampton, Mass., has been marked by the union of the Congregationalists and Methodists, and on one evening recently both churches united in a Methodist love-feast.

The Presbyterian Church in Newburyport in which Whitfield is buried, is to hold a centennial service on the 30th September, in honor of the great preacher.

Towards the recent supplemental contribution to St. Paul's Church, Cincinnati, Rev. John F. Forbus, local preacher, contributed five hundred dollars.

All the churches in Chicago are waking up, and every day Farwell Hall is crowded with earnest Christians, praying for God's blessing, which is being given to many of such as shall be saved. Every division of the city is uniting in union prayer-meetings.

The Alumni of Dickinson College residing within Eastern Pennsylvania, New Jersey, and Delaware, met at 1018 Arch Street, on January 31st, at one o'clock P. M., for the purpose of organizing an Alumni Association.

Rev. David Thomas, of the Michigan Conference, died at Constantine, January 11th, aged fifty-eight years, ten months, and twenty-two days. He had been in the ministry thirty-four years. His last words were: "I know this is death, but I am satisfied."

The Mobile Conference, Methodist Episcopal Church, South, which met at Selma, Ala., December 15th-21st, adopted a resolution memorializing the General Conference on the policy of conforming Conference boundaries to State lines.

At the annual meeting of the Board of Directors of the Asbury Life Insurance Company, the report for last year showed that the number of policies issued was 1,700, insuring about \$3,500,000. The total number of policies issued in New York, 2,600.

The New York Wesleyan Club held its second anniversary at the Astor House, on January 27th. Addresses responsive to toasts were made by Drs. Cummings, Holdich, and Curry, Judge Reynolds, Rev. Messrs. Remington and Willis, and T. B. Thorpe, esq.

The Primitive Methodists of Ireland number about ten thousand. They claim to be the real original John Wesley Methodists of that island, inasmuch as they adhere strictly to the rule laid down by the founder of Methodism, that his preachers were not to assume the functions of the clergy by administering the sacraments.

Louisiana Conference met at Shreveport, January 12th. Thirty-three preachers and eight laymen were present. Three persons were admitted on trial, and one was readmitted. Missionary collection for the year, \$4,797, of which \$3,158 was for foreign missions.

Elliot Stock, 62 Paternoster Row, London, has commenced the publication, in monthly parts, of a History of Wesleyan Missions in all parts of the world, from their commencement to the present time, by Rev. William Moister, to be illustrated by over fifty first-class wood-cuts, and to be completed in 12 parts.



## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

INDIA.—In 1852, a mission was established among the Hindoos at Kolapoor, a city of some 50,000 inhabitants, and having a population of 120,000 within ten miles, and situated near the western coast of India, about 250 miles southeast of Bombay. This mission was established by the American Board, and continued to prosper for five years, when the failing health of the missionary obliged his return home, and the Board having three other Indian fields, as many as it could advantageously occupy at the time, discontinued this mission. The Rev. R. G. Wilder, believing it a field of great promise, took measures to obtain means independently of the Board, and to organize a special committee, under whose direction he resumed the work of the mission in 1861:—

"Since then the fruits of his labor have included the building of a stone church, valued at \$5,000, standing as the only church of God, amidst the 254 idol temples of Kolapoor, gathering an audience of 150 and 200 idolaters at every service, and employed for daily and Sunday preaching, lectures, prayer-meetings, church-meetings, Bible classes, and catechetical exercises; the gathering of more than 2,000 children into schools, under daily Christian teaching; the circulation of more than 2,000 volumes, or 3,000,000 pages of Christian tracts and books; and many preaching tours, in the course of which the missionary had visited every city, town, and village in the kingdom, and many in adjacent territory, in all 1,530, whose population is 1,051,160, his aggregate hearers having been over 100,000 souls, while in 1,375 of these cities and villages he could find no trace of any missionary having been there before, or that even the name of Jesus was known. During this time the Anglican Bishop of Bombay has attempted to gain possession of the mission for a Ritualistic society, offering the cost of the mission buildings as well as a retiring pension for the missionary. This, however, Mr. Wilder has declined, and now desires, before his return to India, to substitute for the voluntarily contributed sums on which the mission has till now subsisted, a fund that shall yield \$10,000 annually, and provide for its extension and permanent establishment."

CEYLON.—The Wesleyan mission in Ceylon is enjoying a good degree of prosperity. Letters from Rev. John Scott and native ministers, published in the *Missionary Notices*, contain most cheering intelligence. Rev. D. De Silva, a native minister, writes from Kumbalwelle. He thus speaks of special religious services held at that place, and of their results:—

"During the first four successive evenings, we had noticed a breathing on the dry bones, and a shaking; but on Thursday evening nine souls were broken down. Our cries were mingled with theirs, singing was resumed at intervals, spiritual life and energy were poured on the feeble servants of God, who would await the manifestation of God's power to save; when, at about nine o'clock in the evening, two females felt their bonds broken, and their chains fall off, and rejoiced; when we all sang the Singhalese hymn, 'My God, I am Thine.' On Friday evening four penitents more, with those of the previous evening, continued to plead hard with the Lord, and cry for mercy, and six rejoiced in the pardoning mercy of God. On Saturday we had one new penitent, with those of the previous evening,—all three saved. On Sunday we had three more penitents; one only rejoiced in finding the Saviour. Thus, in the course of these services, we have had seventeen penitents, of whom twelve rejoiced in the pardoning love of God. At the love-feast on Monday fourteen spoke, and of the new-born ones, several gave their testimony very clearly, and with childlike simplicity. The students were all life during the happy season; and there was scarcely one who was not greatly cheered and strengthened. The young converts are exposed to many a trial; but we trust they will hold on, and the Lord will lead them in the very way of peace. Our congregation at Richmond Hill has since increased, and we have had the largest number at the Communion last Sunday. We have now several week-day services, two of which were opened since the special services; and we hope the Roman Catholics, as well as the heathen, will come under the sound of the Gospel, and experience its power. We are told what mighty things faith has wrought, and we do believe, and shall believe, and would cry, 'Lord, increase our faith: the kingdom will soon fall into the hands of the little flock.'"

THE HEATHEN WOMAN'S FRIEND.—Have you subscribed for this excellent monthly? If not, do so at once—it is full of good things, and will fire your heart anew in the missionary work. We say to all, be sure and read it. Published by J. P. Magee, No. 5 Cornhill, Boston.

GENERAL INTELLIGENCE.  
CONGREGATIONALIST.

The Boston contributions to the American Board for the year 1869, amounted to \$41,253. The Old South leads off with \$8,976; Essex Street, \$5,599; Park Street, \$4,093; Mt. Vernon, \$3,927; Shawmut, \$3,561; Central, \$3,010; Elliot, \$1,862; Vine Street, \$1,581; Phillips, \$1,391.

Devotional services were held at the Missionary House, Pemberton Square, recently, appropriate to the departure for India of Rev. John Kendall, for many years connected with the Madura mission.

There are some gratifying indications of unusual religious interest in very many of the churches of our denomination in and about the city. At the Shawmut, and the Salem and Mariner's churches, special services are in progress, and in connection with the former, quite a number of conversions have already occurred. The two churches in Chelsea have also united for preaching in connection with the regular weekly prayer-meetings; and in a number of other instances, where no general awakening has taken place, there is a very general and perceptible tenderness and solemnity.—*Congregationalist*.

## BAPTIST.

From *The Era* we gather, that at the Tremont Temple, Boston, there is increasing interest.

The Banker Hill Church, Charlestown, is enjoying tokens of the Divine favor. A large number of persons are seeking salvation, and some are rejoicing in hope.

In East Somerville the Spirit of God is manifest in quickening his children, awakening and converting sinners.

The good work is also progressing at Lawrence.

The Baptist church at West Sutton, Mass., is enjoying a very precious season. A faithful few have not labored and waited in vain. Many anxious ones are asking what they shall do to be saved. There seems to be great interest throughout the community. Some have found the Saviour, and are happy. Last Friday evening they held a meeting in the tavern, the tavern keeper's daughter having been converted. This is one of the oldest churches in the State.—*Watchman*.

## PRESBYTERIAN.

Religious services connected with the organization of the Third Presbyterian Church were held Thursday evening, the 3d of February, in the Springfield Chapel, on West Springfield Street, Boston, under the direction of the Rev. Mr. Howe of Londonderry, assisted by the Rev. Mr. Durfee of Newburyport, the Rev. Mr. Cochran of Canada, and the Rev. Mr. Lee of Connecticut. A sermon upon "True Christianity" was preached by the Rev. James B. Dunn. After the services, the church was formally organized with a laity of sixty members, Mr. Charles R. Gardner and Mr. Robert Gilchrist being selected elders. In the congregation was Mr. John Rogers of Champney Place, who was 100 years old last August, and his wife, in her 88th year.

It will gratify you to learn that the distinctive principles of our ecclesiastical polity are on the whole gaining ground, not only on New England soil, but among New England people, the genuine sons of the Pilgrims. Of this character are one half at least of the large and influential Session of the Beach Street Presbyterian Church, of which the Rev. J. B. Dunn is the laborious and beloved pastor. Many of the accessions to this church during the last year are from New England families and from families who have removed here from the Middle and Southern States. It has been more than intimated that the Beach-street church was composed mainly of "foreigners," and that one such church was quite sufficient to meet the wants of that portion of the community who might be considered as adherents of the Presbyterian polity. That there are many noble specimens of the Scotch and Scotch-Irish Presbyterians in that church will not be denied, and that some of them are like wise prominent men in sustaining it. We could heartily wish there were many more of the same sort. We believe in blood. The Scotch and Scotch-Irish blood which could give to us such men as Andrew Jackson and Daniel Webster must have virtue in it. The maxim of John Knox, "Place the school by the side of the kirk," is still in full force among his descendants, and it is this that makes them the uncompromising supporters and adherents of our Protestant Christianity and its open Bible.—*Boston Correspondent of Evangelist*.

## FRONTIER WORK IN NEW ENGLAND.

The readers of THE HERALD have all heard, no doubt, of the northern portion of the Dirigo State, known as the Aroostook. And, as they have seen occasional allusions to it, have fancied it a land of almost boundless forests, bears, wolves, log-huts, and poor half-savage people, buried, for eight or nine months of the year, in snow-drifts of fabulous depths, and subsisting on buckwheat and pork.

Well, there are forests, vast enough: bears and wolves no doubt (the first I have seen): log houses, and I have ate and slept in them (and do not ask for daintier fare, or more comfortable lodgings), but the barbarians I have not found. They have a saying, that "they all came from somewhere," which is, no doubt, true.

But there are noble farms, and broad fields of golden, waving grain, in the season. (I have seen thirty-four acres in a field). Herds of cattle and flocks of sheep thrive and fatten in the pastures. Villages, fresh and bright as a new penny,—little embryo cities,—nestle cozily beside the water-courses. Good substantial dwellings shelter an intelligent, independent and moral community of live Yankees, who know how to "push things." There are thousands of acres of the best lands in New England, awaiting the axe of the energetic settler, and which will be rapidly taken up, when that railroad becomes a fact to be speedily realized.

Well, brother editor, by reason of an Episcopal blunder, it is the duty of the writer to drive the "long horse" around the Bangor District,—which district embraces the aforesaid Aroostook County. And let me say right here, in parenthesis, it will hardly be worth while for any of your D. D.'s who revolve around the "Hub,"—and to whom the "long horse," is known only in history,—I say it will not be worth their while to seek a transfer Down East with a view of getting my place, for if life and health are spared, I have two years more to serve, and shall yield to no one—ahem!—but the Bishop!

The week after Christmas, I started on my winter tour to Aroostook. One hundred and seventy miles and back. Just imagine one of the said doctors starting on such an enterprise, the December mud three inches deep, with here and there a patch of ice, and a little snow in the ditches, but more than half the way he is "tramp, tramp, tramping," through the mud, and his faithful horse dragging the sleigh. And thus two and a half days, making in the time sixty miles. Why the very thought will make your sides shake till all Cornhill feels a tremor! (A joke, as A. Ward would say.) After two and a half days of such travel, I brought up Friday noon at Mattawamkeg, and was glad to see the hospitable mansion of Asa Smith, esq., whose doors are always open to God's ministers. Man and beast being refreshed, we now enter upon good sleighing, and in the evening reach the town of Sherman, the place of our Quarterly Meeting. This is known as the

## PATTEN CHARGE.

supplied the present year by Bro. C. E. Libbey, a local preacher. Here we had a pleasant and, I trust, profitable Quarterly Meeting. Two were baptized and received into the Church. Our people at this place (Sherman) have taken preliminary steps toward building a place of worship, intending to push it forward in the spring.

Above Patten, in what is known as No. 6, Bro. S. Boody, a local preacher, has been holding a series of meetings. God has blessed his labors, and some thirty souls reclaimed and converted, are the fruits.

Our next Quarterly Meeting was at Caribou, on the Fort Fairfield, Lyndon and Limestone Circuit. Bro. Nelson Whitney was appointed here last Conference.

I am happy to say, that a report which found its way into your paper, that this brother was afflicted with cancer and had left his charge, was a mistake. Bro. W. is alive (in the best sense) and well (soul and body), and faithfully attending to the interests of the charge. Twenty-six converted and

added to the class in Woodland, one part of the circuit, are some of the fruits.

Returning toward Houlton, we pass through Bridgewater, Monticello, and Littleton. In these towns Bro. John Morse, from the Wesleyan Church in Woodstock, N. B., has been laboring since Conference, preaching a part of the time in Linneus. He has organized a class in Littleton, and another in Linneus. Bro. M. has been very successful in gaining the affections and confidence of the people in this, mostly, new field, and promises to be a valuable acquisition to our itinerant ranks.

Linneus was the place of Quarterly Meeting for the Houlton Circuit. From the commencement, it was plain that God was with us. Bros. Bolton and Morse continued the meetings afternoon and evening, and the interest seemed increasing. The last evening I was present, some twelve or fifteen were at the altar for prayers. A note from Bro. B. since my return, says, "the work progresses finely in L."

## HOULTON AND HODGON.

Circuit has had the services of Bro. H. W. Bolton for nearly two years. By God's blessing he has succeeded in adding strength to the Church, spiritually and financially. A good parsonage has been built in Houlton village at a cost of \$1,700; 1,100 of which has been paid, and the rest secured. But we must leave here, and proceed to the next point of interest, Danforth Mills.

To this circuit was appointed, at our last Conference, Bro. H. P. Blood, a man who can always say, "in labors more abundant." Preaching from ten to thirteen times a week, he has been traversing a little circuit some six hundred square miles in extent, and the results have been glorious. About two hundred have been received on probation, and the work still progressing. Our Quarterly Meeting here was an occasion to be remembered long. There were shouts and tears of joy, especially on Sabbath evening, when several who had been resisting conviction signified their purpose to devote their lives to God.

God is truly blessing His people in Aroostook County. Six new classes have been organized since Conference, and three hundred added to our societies.

Monday morning, from Danforth I take the shortest route for home, where I arrive Tuesday evening, having been absent just four weeks, in which time I have preached sixteen times, given two addresses on Temperance, besides social meetings, Quarterly Conferences, and sacramental occasions, and having travelled four hundred miles.

"Home, sweet home!" How sweet its quiet rest! How soothing its voice of affection! How strong its ties! Worn and weary in the work (but bless God, not weary of it),—there is another home, where there are no separations, no painful toil,—where the shadow of the death angel never falls. There may I rest forever.

L. D. WARDWELL.

Brewer, Me., Feb. 1, 1870.

## Our Social Meeting.

## A CHANCE FOR A LOAN.

T. A. Goodwin, of Indianapolis, makes an offer that is tempting to those who have no money. It may be also to others. The church for which he begs, was once presided over by Hon. Mr. Revels, successor to Hon. Jefferson Davis in the Senate of the United States.

You were very kind, a few weeks ago, to allow me to appeal to the liberality of men of means in behalf of the African M. E. Church in this city, and ask a donation of a thousand dollars in the name of our common Saviour. It does not indicate a want of sympathy that no one has responded. It usually requires seeing, to create feeling enough to open the heart and the purse.

At the request of the pastor, and in behalf of a struggling and poor people, I wish to put the appeal in another form. Their condition, in round numbers, is this. Lot worth \$4,000, all paid for, house enclosed, basement in use, without plastering and with temporary and very primitive seats, cost \$3,000. On this is a floating debt of about \$3,000, to workmen chiefly. It will take \$5,000 to finish, but finishing is no part of the present programme. They would be happy to live as they are for a while, if the mechanics were paid. They desire me to ask a loan of \$3,000 at ten per cent for five years. They will make it amply secure by mortgage and insurance, and pay interest semi-annually. They authorize me to pay twelve per cent if ten will not do, but they would rather the lender would take a check for the other two per cent on the bank beyond the tide where his chief deposit is, or ought to be. This need not preclude the contributions which I asked for, from those who will wait for principal and interest till that day of reckoning. They hope to be able to go on and finish the house, as well as keep up the interest, and pay the loan in the five years. Who will respond?

## J. MAXIM SPEAKS THESE SOLEMN WORDS:

"Death like an overflowing stream,  
Sweep us away; our life's a dream."—*Watts*.  
"This year thou shalt die."—*Jeremiah*.

Solemn reflection! Who can realize it, and not pronounce with the wise man, "Vanity of vanities" upon all the pomp and parade of life—upon all the vain pursuits and sublimity achievements of mortals? The above words exhibit a truth which well deserves the serious attention and candid meditation of every reader; yes of all the rational inhabitants of this dying universe! for the above declaration may be verified unto many who are now living, and many who have the opportunity of reading these few reflections! Our lives are uncertain, and "Death is ever on the wing;" our days, says Job, "are as an hand's breadth; and our age is as nothing before God." They fly swifter than a weaver's shuttle, "and from Death's arrest no age is free." When a few more suns have rolled their annual rounds, we must witness the solemn approach of the king of terrors, and be silently conveyed to "that undiscovered country, from whose bourne no traveller returns." When a few more Sabbaths have returned, our seats



may be left vacant in the sanctuary; when we have enjoyed a few more interviews with our friends, a solemn separation must take place; we must be numbered with the dead, and be lodged in the cold and silent grave, the house appointed for all living."

How speedily then should we prepare to meet our God, for there is but a step betwixt us and death. Let us then awake from our slumbers and stupidity, and lay hold of the hope set before us in the gospel; and make our calling and election sure; and so live, that when our earthly pilgrimage is closed, that we may have a building of God, an house not made with hands, but eternal in the heavens.

Bro. Lacount has a good word entitled:—  
ON THE RETIRED LIST.

Honorable mention is made of those on the Conference roll who have fought the good fight and are now on the pension list of a grateful Church and her ministry, who have entered into these labors and are "reaping that on which they bestowed no labor." These men have been long "to the front," and retired only when their "natural strength was abated." But though they cannot go out as in former times, their light still shines on the ways of men. Many stars are set in their crown of rejoicing. Some have labored long and well. Others need "more grace" to be resigned to an early retirement. But there are others on this list who once shared the burdens, labors, trials, triumphs, and pleasures of life in the itinerancy, "elect ladies" whose memories are still precious in the churches. These followed the reapers as gleaners for God. But now they listen in vain at the annual roll call, for the names of their companions. They listen no longer in trembling, trusting, prayerful, hopeful silence, for an assignment to a new field of labor, in our soul-saving itinerancy. These are "widows indeed." And many saved ones who have "called them blessed" on earth, are now waiting to "receive them into everlasting habitations." These retired ones deserve well of the Church. May the rich memories of years well spent cheer them. By the dear memories of the departed, let us cherish the living, and lighten the burdens, and thus cheer them in the way where they "walk and are sad."

This question is proposed as to the relation of superintendents and their pastors:—

Will you please inform us through THE HERALD, what are the duties and prerogatives of the preacher in charge, toward a Sunday-school which has been organized in due form, by adopting a constitution and by-laws, and the choice of proper officers, and the appointment of a superintendent, assistant superintendent, and all other officers, for the government of the school, as it is often claimed that a preacher in charge, if he thinks best, for some supposed or real cause, has the right to assume the entire control and management of the school, etc. If you will give your views of this question it settle a troublesome matter with many.

We suppose the preacher in charge is ex officio superintendent of all the religious services connected with his church, singing, Sunday-schools, classes, and official boards. He however appoints class-leaders and has thereafter no disciplinary right to lead the class, unless he first removes the leader. So the discipline recognizes a superintendent of the Sabbath-school; but does not say how he shall be appointed. It would seem that if he is appointed, the preacher has no right to assume his place while he holds it, nor can he remove him from it by any disciplinary law, except by regular trial for offenses. The relation of this officer to the preacher is not clearly defined. He is undoubtedly in the power of the preacher, and quarterly Conference, as is the chorister and all departments of the church. There should be no collision between these officers, and then there will be no need of such "obstinate questionings."

#### FAIRS AND FOLLIES.

A minister's wife speaks these earnest words on a theme of growing importance:—

Many Christians believe church fairs to be perfectly right, and one of the most successful ways of bringing the devil's money into the service of Christ. Many others feel guilty every time they assist in church fairs; and if lottery and things of similar moral grade are wrong anywhere, of course they are where they leave the darkest stain. It will do to make the devil work for God, if the Church do not have to compensate him by throwing her influence into his service. The world expects the Church to walk in the light, but if her deeds are evil, they see that her path crosses dark places.

Often have we heard the worldling say, deprecatingly, "such a church had a lottery at such a time." It has been our own practice to assist church fairs in some way, when the managers have pledged themselves that nothing exceptionable should transpire, but in a number of instances a lottery or something else equally disgraceful would take place, until we almost think a righteous fair cannot be held.

One thing we resolve; that is, we, individually, will have nothing to do with gambling, fortune-telling and the like, in church fairs, when we know it. We have longed for years to see something in print, sufficient to turn the tide in favor of righteousness, either by abolishing church fairs altogether, or the sins so frequently attending them. Will good and great men shrink any longer from crying out against these growing evils?

Another thing we wish to speak about is "the taking such diversions, as we cannot use in the name of the Lord Jesus." In various social gatherings plays are frequently so interwoven as to mislead the young, and instead of recreating, merely excite to unlawful desires of groveling tendency. Within the circle of our own knowledge, kissing parties have ended a number of revivals, and destroyed much of their fruit. We think perhaps some may not have noticed this, but the most blurring vision will perceive it, if the attention is roused. God help us to provide something better for the young. Let us not as parents, with Eli, hesitate to restrain our own children, till God's judgments follow on the heel of neglect; but rather with Joshua say, "As for me and my house, we will serve the Lord." Who is on the Lord's side?

### The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

A Good Cow.—A writer in the *Country Gentleman*, referring to a previous notice in that paper of a remarkable cow, gives a statement of the yield of a cow in his own dairy of

Jersey stock, which shows pretty well for that breed. This cow, he says, gave during three months 2,813 pounds of milk, and the average of butter yielded per day was nearly two pounds. This would give forty-one pounds of milk per day as the average yield, or estimating the quart to weigh two pounds, we should have twenty and one-half quarts per day of strained milk as her average product.

The quantity is quite large for an Alderney, though it would appear that the milk was less rich in quality than usually obtains with that breed, since the twenty quarts of milk should have yielded more than two pounds of butter. Of course, two pounds of butter per day from a cow is a large yield; but as the Jerseys usually yield an exceedingly rich milk, the twenty quarts should have made a better average in butter, which must demonstrate, in this instance at least, that the extra quantity of milk yielded was at the expense of quality.

SPAYING COWS.—At a meeting of the Western New York Farmers' Club, Jan. 5, Thos. Cobb inquired about spaying cows. He had heard that milch cows would not only increase their milk, but maintain a constant flow for several years, if spayed at the age of three or four. Mr. Wing remarked that it was customary to spay heifers to increase their aptitude for fattening. Such make the best beef. Mr. Beider said the practice of spaying cows was followed to a considerable extent in Germany. It was found that milch cows thus treated improved in milk, if well fed, for about two years following the operation, then dried up and fattened. The beef was of the best quality, and the animals fattened rapidly. In Switzerland, heifers are spayed to make them serviceable for draft animals.

FOOT AND MOUTH DISEASE.—This disease, which has been a scourge in England, and which is beginning to excite anxiety here,—as recent official orders demonstrate,—is thus spoken of in the last number of the *British Country Gentleman's Magazine*:

#### SYMPTOMS.

"The animal appears dull and listless, has fits of shivering, yet with hot skin and clammy mouth; and in the case of dairy cows the milk is lessened in quantity. The mouth gets hot and tender, and gradually gets lined with watery blisters; the saliva is rapidly discharged, and the food is often dropped unchewed, as if the process was too painful to be carried out. The breathing gets high, the urine colored, and there is a tendency to constipation. The vesicles or blisters attack also the teats in the case of cows, the udder becoming swollen and tender; the secretion of the milk is lessened, and in some cases the supply is altogether stopped, while the teats are so painful when handled, that milking in the usual way must be stopped, and the milk withdrawn by means of test-tubes. We may here remark that the milk is not of good quality, even when not tinged with blood, or rendered impure still by the mixture of vesicular matter; it should not, therefore, be sold in the usual way. The disease usually commences with lameness in the animal, the feet getting hot and tender, and vesicles appear. The inflammation is often so high that the whole foot is affected, and the pain is very great, and the disease is sometimes so bad that the hoofs may drop off.

#### TREATMENT.

"The treatment of the disease varies with the opinions held concerning it; some of the cures, or so called cures, belonging, in every sense of the term, to the class of barbarous remedies; others being dependent upon a more or less accurate knowledge of the pathology of the disease. Whatever be the nature of the remedies employed, the nature of the disease is such that the treatment taxes to the utmost the patience and kindness of the stockholder and dairyman. Where the disease attacks the animal in a mild form, aperient medicines may be given, but care should be taken in their administration, as the bowels are exceedingly sensitive. The sore parts of the mouth may be bathed with an astringent lotion, as alum and borax, sugar of lead, or common vinegar. The udder should be fomented with hot water, both before and after milking, and the teats—indeed the whole surface of the udder—rubbed with some soothing ingredients, such as glycerine, or camphorated pomatum, or lard. The milk should be frequently withdrawn, as long retention of the milk in the udder is very prejudicial. The stall or place in which the animal is kept should be most scrupulously clean, so that the feet may not get wet and dirty. When the inflammation is high, the feet should be bathed in hot water, and if very high, poulticed, and a lotion, such as alum or sulphate of zinc, should be applied at intervals."

ROTATION OF CROPS.—Prof. Levi Stratbridge, at the meeting of the State Agricultural College, lately, entertained and instructed the agriculturists at Pittsfield, by a lecture on the rotation of crops. He said that the crude earth was not productive, of itself, but made so by the ameliorations of frost, heat, moisture, air, etc. Nature is not dead or idle. All her forces are at work disintegrating rocks, dissolving marls, and making soils that shall be fit receptacles and food for plants. But it is possible for the consumption of plant food to be greater than the supply. To remedy this under the Mosaic law, the land must not be deprived of its Sabbath. But in this age we cannot always afford this. Rotation is a partial remedy. Nature rotates in her forests. The pine and fir trees are, in time, supplanted by the harder woods, and the reverse is often the case. Change seems indispensable. On new soil we can raise potato seedlings plants for a time, and then lime feeders till nature recuperates and restores the balance, and then go over the same process again. There is a class of enthusiasts who believe that rotation of crops will keep up the fertility of land without manure. English farmers, in particular, have tried all sorts and lengths of rotation, with all sorts of opinion and result. But we expect too much; no one system will answer everywhere. No rotation can possibly supply the earth with plant food. The earth should be treated as a manufactory, and the fertilizers as material out of which plants can be made.—*Springfield Republican*.

### The Righteous Dead.

Rev. HENRY NICKERSON, a member of the Maine Conference, died in Orrington, Dec. 20, 1869, aged 72 years.

He was born in Orrington Sept. 8, 1797, and spent his childhood and youth in that place, enjoying the privileges of the common schools, and trained up in habits of industry and virtue by pious parents. When 21 years old, under the labors of Rev. Enoch Mudge, he experienced religion, and united with the Methodist Church. Soon after his conversion he felt that he was called to preach the Gospel, and received a license from the Quarterly Conference. In 1821, he was received into the New England Conference, and entered at once on his life-work in the itinerancy. When the Maine Conference was formed, in 1824, he was one of the original members, and soon took a prominent position among his brethren. After filling important charges, he was appointed Presiding Elder, and sustained the responsibilities of that office for twenty-one years. With the ex-

ception of three years, from 1828 to 1831, his life was spent in the itinerant work. He died an esteemed member of the Conference which he joined in early life. His labors were various and extensive, and he labored not in the duties deriving upon him, as an able minister of the New Testament, till disease, standing his latest, compelled him to retire from the field of active life. Three years ago, his infirmities compelled him to take a superannuated relation.

He came back to the home of his childhood, after the lapse of nearly half a century, to die in the arms of his kindred. In the pressure of the disease which gradually clouded his mind, he still held fast to his habits of devotion, being often found on his knees in prayer. Through the rifted cloud, there were frequent gleams of clear intelligence, and interesting manifestations of unshaken confidence in Christ. At length the clouds were all broken in the sunlight of heaven.

Bro. Nickerson was distinguished for solid and enduring qualities of mind and heart. A good judgment, clear perception of the truths of the Gospel, a firm adherence to the doctrines and polity of the Church, and a manly intemperance of his sentiments, made him a useful minister of the Lord Jesus Christ. His candor and knowledge of human character enabled him, when Presiding Elder, to put the right men in the right place. He was highly esteemed, by his brethren in the ministry, as a safe counselor and a judicious friend. In difficult questions his opinion was sought, and his advice justly valued. Four times he was chosen a delegate to the General Conference. He attended the Conference held at Pittsburg in 1838, at Cincinnati in 1843, at New York in 1844, and at Pittsburg in 1848. Now he has joined the "general assembly and Church of the first-born." C. F. ALLEN.

Sister ANNA M. PIERCE departed this life, Jan. 22, 1870, at the advanced age of 93 years and 4 days.

For nearly sixty years, she followed in the footsteps of her blessed Master. Her Christian life was as "the shining light that shineth more and more unto the perfect day." At no period of her Christian life was her "harp hung upon the willow." She advanced into the land of Beulah, and there she died. She ever manifested an intense interest in the prosperity of Zion. Her joy was unbounded whenever she learned that sinners were coming to Christ, and she died praying for the salvation of her children. But "though dead, she yet speaketh." The heavenly smile upon her countenance, after her spirit had departed, shone in louder accents than mortal tongues that she had "fallen asleep in Jesus." Another mother in Israel has gone home "the wicked cease from troubling, and the weary are at rest." May her mantle fall upon the living! M. E. KINS.

Southport, Me.

Sister MARTHA A. PETERSON died Jan. 16, 1870, aged 41 years and 6 months.

At an early age she espoused the cause of Christ, and united with the M. E. Church. She lived a consistent Christian life, and was an honor to the cause of religion. A few days before her death she was able to say, "Perfect love casteth out fear." She longed to have another opportunity to testify to the world—converted freely with her family, and said she was ready to go to Jesus. M. E. KINS.

Southport, Me.

NATHAN B., son of Freeman and Sophia Grover, died at the residence of his father, Southport, Me., Jan. 11, 1870, aged 19 years, 1 month, and 22 days.

He was a young man of extraordinary promise. Scarcely had we known a young man who bid fair to become a bright light in the world. He was an able defender of the cause of temperance, and had a high position in the society of "Good Templars." His strictly moral life, from childhood, secured the friendship of all the good and virtuous. He fell a victim to the typhoid fever. His last words were a prayer. May the living imitate his many virtues. M. E. KINS.

Southport, Me.

In Oldfield, Aug. 17, Bro. MERRILL KNIGHT, aged 65 years.

Bro. Knight, for forty-two years, has been a worthy member of the M. E. Church, and the greater part of that time has served it officially. He has ever been a bold advocate for truth and moral reform. When told by his physician that he must die, he calmly remarked that for forty-two years he had been making preparation for that hour.

Died, in Hiram, Me., Jan. 13, Mrs. SALLY H. WADSWORTH, wife of Col. Charles Wadsworth, aged 70 years and 7 months.

Sister Wadsworth had been a worthy member of the M. E. Church for twenty-seven years. For many years she had been deprived of class-meeting, and other means of grace; but she was faithful in the use of those means that were placed within her reach. As a wife, she was faithful; kind and affectionate, as a mother; and by her ability and urbanity of manners, modesty of deportment, sweetness of temper, and amableness of conduct in her intercourse with the world, she won the respect of all who knew her. On the evening of her death, she said to her son-in-law, Rev. Samuel Pendexter, "My work is done—I am now ready;—and in a few hours, quietly fell asleep in Jesus. AUGUSTUS P. HARRISON.

Hiram, Feb. 2, 1870.

Sister MARY JANE BLACK died in Cumberland, Me., Dec. 18, 1869, aged 84 years and 4 months.

Twenty-one years since, she was converted to Christ; and though for nineteen years an invalid and a great sufferer, yet in "the patience of hope" she endured, ever trusting in her Redeemer, till taken home. J. M. HOWES.

Died, of consumption, in South Boston, Jan. 28, 1870, HATTIE M., wife of Capt. Edwin F. Spafford, aged 31 years, 14 days.

A young and affectionate wife and mother, loved by all who were fully acquainted with her. She fully believed in the doctrine of Christ crucified, but, like many others, never so fully appreciated her precious privileges till late in her life; drawing near to the close of which, she saw her blessed union with her Saviour, who was near to her in all her sickness, and in His arms was borne through all tribulation to her home in heaven. She leaves many dear friends, who, in sympathy with a husband and little son, deeply mourn her loss. J. T. B.

REBEKA A., wife of Daniel Hall, departed this life in this city, Dec. 14, 1869, aged 64 years and 5 months.

More than thirty-five years since she became a disciple of our Lord and Saviour Jesus Christ, and united with the South Congregationalist Church, in Salem. In May, 1851, she, with her husband, united with the Centenary M. E. Church, in this city, of which she remained a most worthy member until her death. Her piety was of the true type—uniform, consistent, and genial; never light and trifling, but always cheerful and pleasant, leaving an ineffable impress upon her family and all who knew her. She was worthy of imitation in her social and Christian life. She seemed ever to be guided by the law of kindness, charity, faith, and hope. As a wife and mother, she was all that could be desired. She was ever true to the interests of her family and her Church. In her last hours she spoke of the precious love of Jesus, and of soon being at rest with Him. Her death was beautiful, calm, and serene, as the sun setting with a cloudless sky. Her companion, who, for more than three years, has been laid aside by sickness from the active work of the Church, is "waiting by the river," looking to the other shore. And now that she is gone, "her memory is like precious ointment poured forth." Being dead, she continues to speak to her family, to the Church, to all who knew her, by the memory of her noble Christian life. J. L. HARRIS.

Resolutions passed by the "Agamemnon Preachers' Association" on the death of Rev. J. W. Sawyer.

Whereas one of our number, Rev. J. W. SAWYER, has been removed by death since last we met, and the attendant circumstances being painful in the highest degree; therefore,—

Resolved, That our hearts keenly feel the stroke of Divine Providence that has thus bereaved and afflicted us.

Resolved, That while our hearts are in grief at this great bereavement, we would acknowledge a Divine wisdom, which directed in the sad event; and though the circumstances that afflict us are painful, yet we believe that God is too wise to err, and too good to be unkind.

Resolved, That we have recognized in Bro. Sawyer a superior fitness for the work of the Christian ministry, and a commendation to that work that compelled our admiration.

Resolved, That the associations we have enjoyed with Bro. Sawyer were invariably pleasant, and that he endeavored himself to our hearts by a multitude of excellent traits.

Resolved, That we hereby tender our sympathies to Sister Sawyer, in her bereavement, with the assurance that she is ever in our prayers that the Great Sympathizer may be her abiding solace.

Resolved, That the Secretary of this meeting be instructed to transmit a copy of these resolutions to Sister Sawyer; also to the *Bible-Free Journal*, and *Zion's Herald*, for publication.

O. M. CONYER, Committee.

O. W. ROY, on

J. E. BAXTER, Resolutions.

W. H. H. PRADSBURY.

Sister ERNEST W., wife of David Bacheller, died in North Fayette, Me., Dec. 10, 1869, aged 55 years.

Though called unexpectedly to leave her loved ones below, she felt that God's will was her will. She entered the valley without fear, leaning on Jesus. Though much distressed, she said, "This does not seem like dying, it seems like going to sleep." For more than thirty years she had been laying up her treasures in heaven, and when death came, she had only to go and possess it. May the bereaved be comforted, while their loss is but infinite gain.

Will the Morning Star please copy?

D. WATERHOUSE.



## CHICAGO COGITATIONS.

CHICAGO, February 7th.

There is much to tell you about our Western metropolis, so much, indeed, that were the half told, in the smallest possible space, your generous columns would prove entirely inadequate to the demand. Just now our little world, lying upon the frozen shores of Lake Michigan, and bounded by the "city limits," is a very wicked one. At no time in the record of Chicago has evil run riot so unrestrainedly as now. Our local intelligence is largely made up each day, of the crimes that have been committed during the preceding twenty-four hours. Indeed, law has lost its terror to the criminal, and is ignored with frightful impunity.

But that blessed old law of compensation, which rights so many wrongs, has not ceased to operate, and while evil is holding high carnival, there is also an unusual activity among our churches and Christian men and women. Every afternoon at 8 o'clock there is preaching at Farwell Hall, by some one of our noble band of Chicago clergymen. In many of the churches special meetings are being held, with most gratifying results. At the Grant Place Church, Rev. C. G. Truesdell, pastor, a series of revival meetings have been in progress for some time, and his faithful labors have been most signally blessed.

## GOD IN OUR PUBLIC SCHOOLS.

Just at the present there is an unusual interest centering in our Public School system, and the question is being asked, "Shall the Bible be left out?" The example of New York, San Francisco, and more lately, that of Cincinnati, has awakened the inquiry. Rev. C. H. Fowler, pastor of the Wabash Avenue Methodist Church, preached upon "The Bible in the Public Schools," on the last Sunday evening in January, to a crowded house, and by request he repeated it in Farwell Hall yesterday afternoon, to one of the largest audiences ever gathered within its four capacious walls, and frequently the Sabbath-like calm was broken by irrepressible bursts of applause, as, one after another, he answered the arguments of Romanism. In a lengthy and comprehensive discourse, he showed that it is not the expulsion of the so-called Protestant Bible from the schools, that the Catholics desire; this movement is simply the entering wedge, to be followed by the destruction of our entire system of education for the masses. We wish every reading and thinking person in America could be favored with the perusal of the entire sermon. The issue which called it out is close upon us. It must be met, and we have reason to thank God that we have so bold and so intelligent champions of the right in our midst, ready to dare and to do.

And after treating this subject, a variety of other topics which had been designed for this letter, seem too trivial and unimportant, and must be left until next time.

ROLLS RAMBLER.

**WASHINGTON'S BIRTHDAY.**—The undersigned, in behalf of the Managers of the Suffolk Temperance Union, would call the special attention of pastors and churches in Boston and vicinity to the recommendation, from the Congressional Temperance Society, for a general presentation of that subject, so closely and often painfully related to our Christian work, on or about the 22d of this month. And as representing the old Massachusetts Temperance Society, still in existence and using its funds to promote this great moral reform, he would take the liberty to suggest simultaneous action throughout the State. Let every pulpit speak respecting this fatal stumbling-block, and let every congregation assemble on Tuesday evening, 22d inst., to confer on the subject and to enroll themselves, young and old, under the banner of Total Abstinence, for personal safety and a safe example; and a mighty force will, by God's blessing, be developed in the direction of public virtue and happiness, and of the highest spiritual prosperity.

J. W. CHICKERING,

40 CORNHILL, Boston, February 7th, 1870.

The reports of the Book Committee came too late to have them printed in larger type. They will be generally read despite their nonpareil.

## ANNUAL REPORT OF THE BOOK COMMITTEE.

To the Annual Conference of the Methodist Episcopal Church.  
REV. FATHERS AND BROTHERS: On the 4th of November, 1869, the Book Committee met at No. 306 Broadway, New York, in regular session, and entered regularly

upon the transaction of its usual business, all of which was satisfactorily done. But during the session of the Committee, matters of peculiar interest, touching the credit and solvency of the Book Concern, were brought to its notice. Painful rumors on this subject had already gone abroad, and had awakened much solicitude throughout all our churches.

The Assistant Agent had felt it to be his duty to look into the affairs of the Concern, and had come to entertain apprehensions that there had existed frauds resulting in heavy losses. He, together with the principal Agent, was invited to present all matters that might in any wise give light to the Committee. The Committee at that meeting did solicit and obtain information from all sources within its reach, and besides did patiently and carefully examine all witnesses known to them who could be induced to appear and answer on all points relating to rumors and charges, and upon the testimony before them, made up their report, which was given to the public. This report was the best they were able to agree upon from the facts before them.

Learning that the said report did not satisfy, in every particular, the mind of the Church, and that new and important facts had come to light, and believing that a more extended investigation could be had, the Committee, according to provision made at its adjournment, met in New York on the 27th of January, 1870, and again entered upon an examination of the testimony taken at its previous meeting, and all additional testimony available, and by all possible means endeavored to probe the matters in controversy to the bottom.

After two weeks of thorough search for truth, the Committee reached the conclusions herein set forth:—  
1. On the question, "In respect to the management or conduct of the Agents, or either of them, has there been any fraud or corruption in the Book Concern?" the Committee were unanimous in giving an answer in the negative.

2. On the question, "Has there been anything fraudulent or corrupt in the practice or conduct of any employee in the Book Concern so far as the Printing Department is concerned?" the Committee voted eleven in the negative, two of the Committee declining to vote.

3. On the question, "Has there been anything fraudulent or corrupt in the practice or conduct of any employee in the Book Concern so far as the Bindery Department?" the Committee fully deliberated, and decided in the negative by a vote of nine to four.

These questions, in the estimation of the Committee, embraced all the allegations made against the Concern, its Agents and employees, and in the settlement of them every item in anywise affecting the Concern was most fully investigated. The Committee could not find other evidence than that the testimony not only failed to establish the existence of fraud, defalcation, or corruption, but likewise failed to sustain the allegations of losses.

The Committee, furthermore, in preparation to say that up to the time of the late disturbance, we find that the Concern has been increasingly prosperous, and that its success has not been surpassed, if equaled, by any other religious publishing house in the world; and that it is now in a sound and healthy condition, and under such a system of checks and safeguards as guarantee security.

It is proper to say that the Committee availed itself of every means of information within its reach. By resolution in its November session it called upon the Chairman of the sub-Committee, Rev. James Pike, and upon the Agents, to present all the facts in their possession bearing upon the matters under investigation. The former was complied with. The Committee also, at its present session, availed itself of every other source of evidence and facts known to them. Employees of the Concern, employees and heads of departments of other publishing houses, proprietors of printing and binding houses in the city, dealers in paper and binding materials, were called to our aid to give us information. The Committee also called upon the publisher of the *New York Times* and upon Rev. Dr. Crooks, editor of the paper called *The Methodist*, who it was claimed, had important facts in possession bearing upon the questions. The former responded to our call; but the latter, though repeatedly invited, declined to come before the Committee at all.

The testimony before the Committee is voluminous, and if printed would cover, as estimated, about one thousand pages. It, therefore, is not convenient to set forth the same in this report, nor even to give an analysis of the items and questions to which it relates. It has been carefully taken by a competent stenographer, and will be presented to the General Conference at its next session.

The financial condition of the Book Concern East and West is correctly set forth in the accompanying Exhibits.

We believe the style and finish of the books published to be unsurpassed by any other publishing house of the land. The Agents wisely forecast the market in the purchase of the materials, and their books and accounts present the appearance of neatness, thoroughness, and accuracy.

We find that our periodicals are receiving a liberal and increasing patronage. The Committee have made liberal provision by which our editors can command for their respective journals the best of correspondence, and we believe the prospects of our Church journalism were never brighter than at present.

The *Quarterly Review*, never more ably conducted than now, ought to be doubled in its circulation, and we recommend to each Annual Conference to appoint an agent to attend to its subscription list within its bounds.

The *German Apologist*, "Sunday-school Bell," and *Book Interests* in the German language, are enjoying a remarkable prosperity.

We beg also to say that the near position in which we are placed enables us to bear testimony to the laborious and untiring zeal of the editors of our periodicals. Their positions are not only honorable as the chief leaders of the thought of the Church, but are arduous and responsible, and should receive the fraternal sympathy and prayers of the whole Church.

We especially call attention to the importance of a renewed effort in placing our periodicals and books in the families and Sunday-schools of the Connection. We are deeply impressed with the fact, daily becoming more apparent, that the contentment of the mind of the youth of the land, and hence the necessity of placing within the easy reach of this class an attractive and pure literature.

We earnestly point to the expediency of placing the *Golden Hours*, our various Sunday-school papers, and the "Lesson Leaves," in all our families and Sunday-schools.

We submit that while many publishing houses have suspended, and others have failed, the Methodist Book Concern at New York has stood as firm as a rock amid all the financial storms that have passed over the country, and is now able to present the following as a summary of its profits from January 1, 1869, to November 30, 1869, being twelve years and eleven months, namely:—

The amount of profits have been \$964,236.85, which have been appropriated as follows, namely:—

Paid Amount due the Church South, Principal and Interest.....\$199,918.03  
Paid History of Sunday-schools, Traveling Expenses, and General Conference Appropriations and Expenses.....\$49,824.54  
Paid Dividends to Annual Conferences.....40,400.00  
Balance added to the Capital Stock.....\$70,092.09

Total Profits as above.....\$964,236.85  
Average Yearly Profit.....75,776.82

It should be borne in mind that the period above named embraces the great financial crisis of 1866 and 1867, and the entire duration of the late war.

Respectfully submitted,  
By order of the Committee,  
D. F. RAWLINS, Chairman.  
M. YERSON, Secretary.

NEW YORK, February 10, 1870.

The following was ordered to be added to this Report in view of a declaration made to the Committee that the paper to which it refers would be forwarded to the Annual Conference.

Whereas, Since the adoption of this Report to the Annual Conference, a paper has been submitted to this Committee, signed by Messrs. Slicer, Pike, and Vernon, dissenting from some of the conclusions of that Report, which paper contains certain allegations and letters from outside parties intended to invalidate our conclusions, and which letters and allegations are by no means full, and are, therefore, inconclusive;

Resolved, That we feel it due to say additionally to the Annual Conference, that all the dissenting allegations and statements therein given were before the Committee and thoroughly traversed by them, and in view of all the facts and circumstances known to us in the specified cases, the Committee see no reason to modify, in the least, their solemn judgment already recorded.

## MINORITY REPORT.

We, the undersigned members of the Book Committee, respectfully dissent from the report of the majority, adopted yesterday, for the following reasons:—

1. Because nothing has come before us during our present session to relieve our convictions of losses and mismanagement in the Book Concern, so insufficiently expressed in the Committee's report in November last.  
2. Because, from testimony before the Committee, it appears that the Book Agents, for a series of years, purchased a very large part of their paper from or through a middle-man or paper broker, who represented himself to paper manufacturers as controlling the purchase of paper for the Book Concern, and whose relation to one of the Agents gave special credibility to his representations, and who also represented himself to the Book Concern as the accredited agent of certain leading manufacturers.

This method of purchases appears to us discreditable, and almost of necessity, damaging to the house. 3. Because the testimony before the Committee shows that this system actually was damaging to the Book Concern. The Agents have bought since 1860, from or through the above named middle-man, paper to the amount of nearly \$700,000; from him direct about \$350,000, through him as broker about \$350,000. The statement of the Assistant Agent to the Committee, corroborated, as it is, by documents drawn from the books of the dealers referred to, and also from the Order Book of the Printing Department of the Methodist Book Concern, clearly shows that on sales to the Book Concern, amounting to \$65,699.66, between July, 1867, and August, 1868, the profit accruing to the above-named "broker" was \$6,805.04; and that during the same period his commissions on purchases made from—

—amounted to \$3,040.25. Between August 1868, and June, 1869, he received from the Book Concern, on sales to the Book Concern, of paper ordered directly from the Book Concern. We give these as specimens only, not pretending to say what was the whole amount of profits and commissions on the entire sum of nearly \$700,000. But we append the following letter from Campbell, Hall & Co., showing that in one case at least, a profit of thirty per cent. was charged.

"NEW YORK, Jan. 20, 1870.

"DEAR SIR: In reply to your inquiry, we beg to say that we sold Mr. Porter, in June, 1867, 168 reams of 14½ x 20, 22 lbs., at 27 cents per lb., less 2½ per cent., amounting to \$972.97. We find, by referring to Mr. Porter's order book, that he sold this paper to the Methodist Book Concern at 34 cents per lb., amounting to \$1,256.64, leaving a difference of \$284.67, showing a profit of over 30 per cent."

4. Because it was in evidence before the Committee that all the manufacturers and dealers whose testimony was given would have sold to the house directly as cheaply as to Mr. Porter, with a partial exception in the case stated in the letter below.

The following letters form a part of this testimony:

"NEW YORK, Nov. 10, 1869.

"DEAR SIR: We would say, in answer to your inquiry as to whether we would have sold the Methodist Book Concern the paper which we did through Mr. Porter, bringing up the orders, at the price allowing the Methodist Book Concern the discount which we paid to Mr. Porter, had those orders come to us direct instead of through Mr. Porter, we would have allowed the one cent a pound to your Society, as we do now. The demand of Mr. Porter for 2½ per cent. discount, which we finally allowed and paid to him, we did under protest, feeling that it was the only way that we could keep along with the business, knowing that the time would come when we could break up the infamous system, and ourselves and others could get righted, and do our business with your Society as we had formerly done before Mr. Porter came upon the field of action, and in the same manner as we did our business with our other large customers."

"REV. JOHN LANAHAN."

"BOSTON, Oct. 20, 1869.

"JOHN LANAHAN, D. D., New York:

"MR. DEAR SIR: You ask, in yours of yesterday, 'Whether, should the case be as you state, I would, under the same circumstances, have sold paper to the Methodist Book Concern at the same price I sold to Mr. J. F. Porter, if the Agents of said Book Concern, or their employee, had applied to me in person?'

"In reply, I know no reason why, under the same circumstances, I should not have sold paper as low to the Methodist Book Concern as to Mr. Porter."

The following is an extract of a letter dated Dec. 22, 1869:—

"The letter to which Mr. Goodenough refers is probably the one written by me, in which I said that, under the same circumstances, I would have sold as low to the Book Concern as to Mr. Porter. By this I meant that I had no motive for making low prices to Mr. Porter that would not have existed had the Agents of the Book Concern applied to me direct."

"NEW YORK, Jan. 25, 1870.

"REV. DR. JOHN LANAHAN:

"DEAR SIR: In reply to your inquiry whether we should have furnished the Methodist Book Concern the paper sold to Mr. Porter, and upon the same terms, we have to say, we should most certainly have done so."

"Yours truly,"

5. Because no evidence in rebuttal of the above statements was laid before the Committee, except in the effect that the purchase of paper through middle-men was not unaccounted for. Moreover, an assertion was made to the Committee that prices paid by the Concern for paper were as low as those paid by other publishing houses. But the testimony showed: 1st, that the purchase of paper through brokers is the exception, and not the rule; that, especially in large establishments, the usage is to purchase directly from manufacturers; and, 2d, that even where brokers are employed, the commission is rarely over one per cent. As to comparative prices paid by the Book Concern and other houses, it was conclusively shown that no clear profit is possible from the very nature of the case. Moreover, our concern is not what other houses paid for paper, but what the Methodist Book Concern might have bought it for.

The agents of such an institution as the Methodist Book Concern ought certainly to buy their paper of manufacturers as cheaply as any broker.

6. Because, in our judgment, based upon testimony before us, the following losses have occurred in the bindery: (1.) In leather, from December 1, 1867, to September 1, 1869, bought by the Book Concern, but not accounted for or shown to have been used in the bindery, about \$20,000. (2.) Also within nine months, from December 1, 1869, in in the form of glass, paid for and not accounted for, about \$500.

7. Because we believe that funds of the Book Concern have been sacrificed and placed in jeopardy by the appropriation of the gold sweepings to the head of the bindery as a perquisite instead of a small supplement to his salary. For several years the purchase of gold leaf have averaged over \$3,000 per year, and the gold sweepings have amounted, we are convinced, to at least fifteen per cent. of the whole purchase, making annually at least \$1,500. Any employee is dangerously tempted when

his careless use of costly materials results in the increase of his own salary.

For the above reasons, not to name others, we feel ourselves compelled to present this minority report; and we further feel ourselves compelled to say, that the method of making purchases in the printing department, the methods of paying wages and keeping accounts thereof in the bindery, and the methods of checking invoices of goods received, have been defective, and likely, therefore, to lead to losses. We at the same time express our firm belief and hope that the Book Committee's investigations have so far awakened the attention, and will lead to such improvements in the methods of business, that the Book Concern will be secured to a very great extent against the possibility of similar irregularities and losses hereafter.

And finally, we beg to say that we fully concur in that part of the report of the majority which expresses confidence in the integrity of the Agents, and the solvency of the Book Concern.

HENRY SLICER,  
JAMES PIKE,  
L. M. YERSON.

NEW YORK, Feb. 10, 1870.

NOTE.—The names of the writers of the letters given in this report, and the firms referred to, are omitted in this publication, but are in the possession of the Committee.

## The Secular World.

## REVIEW OF THE WEEK.

## DOMESTIC.

In another place we make some comments on the Peabody obsequies, which took place on the 8th inst. Had the day not been one of the stormiest of the season, (in fact the only really winter day since Christmas), the procession would have been witnessed by tens and scores of thousands in addition to those who braved the inclement air and blinding storm. Viewed from a European stand-point, the honors paid the remains of Mr. Peabody were without precedent in history; they were brilliant and great—the greatest that ever were conferred on any man not born in the purple. It was royal munificence royally honored. Nor must the presence of England's prince, army, and navy, be regarded other than England's profound sense of gratitude; she felt she could do no less, and, except the Queen herself came, she could do no more. We trust these international courtesies and interchanges will put both nations in a better, a more friendly and fraternal attitude, to discuss and terminate in a satisfactory and reasonable manner the questions that have kept us from uniting, hand and hand and heart to heart, in the promotion of truth and right, progress and liberty, and of the kingdom of Christ in all the earth.

The Connecticut State Republican Convention in Hartford on the 9th was harmonious and enthusiastic. The present State officers were renominated, except that Morris Tyler of New Haven was substituted in place of Francis Wayland for Lieutenant-Governor. Senator Buckingham presided and made a speech.

It is said the President favors a reduction in taxation.

The Mississippi steamer, Maggie Hays, blew up on the 10th near Helena, killing the captain and nine of the hands.

The funeral of the late Governor Washburn, of Vermont, took place at Woodstock on the 10th inst.

Now that the remains of Mr. Peabody have been disposed of, the Portland people are dining and dancing on board of the Monarch. This reminds us of Dean Swift's poem on his own death, in which he makes two card-players, his most intimate friends, say, "The Dean is dead! Pray what is trumps?"

## GREAT BRITAIN.

The second session of the English Parliament was opened on the 8th by commission, the Queen being too unwell to appear in propria persona. The speech congratulated the country on the pacific relations which exist between England and foreign nations. The condition of the revenue was pronounced satisfactory. Laws were promised affecting the condition of Ireland, such as will aid in consolidating the fabric of the empire. A bill will be proposed for the purpose of defining the status of subjects who are citizens of foreign countries, and who may desire naturalization, and of aiding them in the attainment of that object. The Lord Chancellor regretted the absence of the Queen, and also that no allusion was made to colonial affairs, to the distress prevailing in the country, and other points of less, but yet important interest. Some of the Lords thought strong coercive measures should be resorted to in the case of Ireland, but the speech was generally approved. In the House of Commons, Gladstone and Disraeli were cheered when they rose to speak on the Queen's speech. Disraeli thought Ireland was in such a state of disaffection, so full of murder and secret societies and rampant disloyalty, that the Government was bound to interfere. Mr. Gladstone in reply, admitted the difficult position of the Government. He ascribed the tone of Mr. Disraeli's speech to a wish to satisfy the extremes and a craving for coercion. He enlarged the Catholic clergy of Ireland for their loyalty and good sense. The present Government, he declared, was misunderstood in Ireland. He proceeded to answer seriatim the charges made by Mr. Disraeli, and concluded with the declaration that he was conscious of having fulfilled his intention of seeking, in all frankness and fairness, conciliation rather than opposition.

## FRANCE.

The arrest of Rochefort in Paris created a commotion that, for a time, looked rather black. Large



crowds gathered, barricades were thrown up, the police were attacked and one killed; but on the arrival of the military, order was restored without bloodshed. All the editors of the *Marseillaise* are under arrest for aiding the rioters. In Marseilles, on the night of the 8th, several hundred persons gathered, and insulted the police and gendarmes. Several arrests were made and tranquillity was restored. The affair was discussed in the Corps Legislatif.

The Government has excluded paper currency from general circulation in France.

#### GOSSIP GRAPHS.

— Since the Ecumenical Council assembled, seven delegates have died.

— Victor Noir was a Hebrew.

— It is rumored that Tennyson is about to visit Paris.

— The house in which Dr. Burdell was murdered, on Bond Street, New York, is still untenanted.

— "Bridget, I wish you would step over and see how old Mrs. Jones is this morning." Bridget returned in a few minutes with the information that Mrs. Jones was seventy-two years, ten months, and eight days old.

— New York is shuddering over the knowledge, just received, that 900 gallons of nitroglycerine were carted through its streets the other day.

— The Rev. Charles Kingsley, accompanied by Miss Kingsley, has sailed for Trinidad, whence he is to make excursions to the neighboring islands. An account of his tour is promised in a series of "Letters from the Tropics," which are to be printed in *Good Words*.

— Imprisonment for debt has been abolished in England. This reform, which went into operation on the first of January, emptied all the debtors' prisons and spicing-houses in London. At the White Cross Street Prison, there were 94 debtors in confinement. Upon being informed that they were at liberty, 63 asked to be allowed to stay until the next day, as they had no homes to go to.

— A negro has just died in Brazil at the age of 150 years.

— Young Mr. Raymond, of the *New York Times*, has delivered a lecture in New York city on "A Journey Across the Continent, and a Visit to the Mormons," and is said to have been very successful. His personal appearance reminds one very strongly of his father.

— The harbor of Rio Janeiro is crowded with shipping, but the Stars and Stripes are invisible.

— A Berlin professor has found out that all children are born with blue eyes; the darker hues come later.

— The New York Sorosis is getting short of funds, and it is said that the fair members are very tardy in the payment of their dues.

— A statue of the late Dr. Chalmers is proposed in Edinburgh.

— An urchin being rebuked for wearing out his stockings at the toes, replied that it couldn't be helped — "toss wiggled and heels didn't."

— Westerners who think the English word "money" weak and inexpressive, fall back upon the Sioux "Koshpoppy," and are satisfied.

— Pope Pius IX. is very particular that his salad should have a crust rubbed with garlic in it, and his constant beverage is Monte Fiascone or Viterbo wine.

— The latest swindle in New York comes in the guise of a bogus milk-bill collector.

— Hope Scott, who married Miss Lockhart, the granddaughter of Sir Walter Scott, has a law practice of \$100,000 a year — the largest in England.

#### Commercial.

##### BOSTON MARKETS.

###### WHOLESALE PRICES.

THURSDAY, Feb. 10, 1870

GOLD. — \$1.20 — \$1.20.  
SILVER. — \$1.20 — \$1.20.  
FLOUR. — Superfine, \$4.35 to 4.75; extra, \$5.75 to 6; Michigan, \$7.00 to \$8.50; St. Louis, \$7 to 10.00.  
NEW CORN. — \$5.00 to \$1.10; mixed, \$1.05 to \$1.10.  
OATS. — \$0 to \$0.50.  
RYE. — Old, \$1.15.  
SEED. — Timothy, Herd's Grass, \$4.75; Red Top, \$3.50 to \$3.75 per sack; R. I. Bent, \$2.50 to \$3.00 per bushel; Clover, 14 to 15c. per lb.  
APPLES. — Per barrel, \$4.00 to \$5.00.  
ONIONS. — \$4.50 per barrel.  
PORK. — \$32.00 to \$33.00; Lard, 17½c.; Hams, 16½c. to 17c.  
BUTTER. — 22 to 23c.; choice Dairies, 23 to 24c.  
CHEESE. — Factory, 17 to 18c.; Dairy, 16 to 17½c.  
EGGS. — 30c.  
DRIED APPLES. — 14 to 15c. per lb.  
HAY. — \$16.00 to 24.00 per ton, per cargo; \$24.90 to 25.00 per ton per car load.  
POTATOES. — \$2.50 to 2.75, per barrel.  
SWEET POTATOES. — \$6.00 per bbl.  
BEANS. — Extra Pea, \$2.50; Common, \$2.50.  
FRUIT. — Per bbl., \$3.00 to \$25.00 per bbl.  
CANNED FRUIT. — \$15.00 to \$19.00 per barrel.  
FATAL CRABAPPLES. — \$2.00 to \$6.00 per box.

SQUASHES. — Marrow, \$3.75 per cwt.; Hubbard, \$4.25 per cwt.  
CARROTS. — \$1.50 per barrel.  
BEETS. — \$1.25 per bbl.  
TURNIPS. — \$1.25 per bbl.  
REMARKS. — Flour quiet and unchanged. A wider range in prices, according to quality. Seeds unchanged. Pork, still lower by \$1.00 per bbl., fair demand. Butter and Cheese quiet. Beans dull. Squashes a shade firmer.

APOTHECARIES will tell you that the WHITE PINE COMPOUND not only sells readily, but is an excellent remedy for sudden Colds, Coughs, Sore Throats, Pulmonary Complaints in general, and also in all Kidney troubles. \$1 Feb. 17, 11 39

#### Church Register.

##### HERALD CALENDAR.

St. Johnsbury Preachers' Association, East Burke, Feb. 22-23.

BROADWAY M. E. CHURCH. — The first religious services will be held on Sunday next, Feb. 20, in the vestry of the new Broadway Church, South Boston. Preaching at 10 A. M., by Rev. L. R. Taylor, D. D. At 3 P. M., there will be a concert by the Sunday-school, with addresses from Rev. Gilbert Haven, D. D., Jacob Sleeper, esq., of this city, and others. Singing by the children.

THE FOURTEENTH ANNUAL MEETING OF THE NEW ENGLAND EDUCATION SOCIETY will be held at No. 5 Cornhill, Boston, Wednesday, March 2, at 3 o'clock P. M. A full attendance is highly important. The last meeting of the Managers, for the current year, will be held on the same day, and at the same place, at 2 o'clock. J. H. TWOMBLY, Secretary. Feb. 17.

OPENING OF THE NEW VESTRY OF THE CENTENARY M. E. CHURCH, SOUTH BOSTON. — The Ladies of this Society will hold a Social Entertainment at their new Vestry, on Broadway, on Monday evening, Feb. 21, at 7 o'clock. Music, Addresses, etc. Tickets, including supper, 50 cents.

PORTLAND DISTRICT APPORTIONMENT OF MONIES FOR MISSIONS AND CHURCH EXTENSION. — The amount apportioned to the Maine Conference for Missions is \$6,000. Of this sum, \$2,400 is apportioned to the Portland District. The amount apportioned to the Conference for Church Extension is \$500. Of this sum \$200 is apportioned to the Portland District. These respective sums, for these noble purposes, most certainly ought to be raised, and I trust will be raised; but in order to this, prompt action will be required on the part of the pastors and people. I have not thought it best to "doom" the societies, but to leave the matter to the churches themselves (after due consideration) each to decide conscientiously what proportion of the above sums it ought to assume, and then do the very best that can be done to raise the amount. This is believed to be the preferable mode of operating. Let every church do the best it can for these objects, consistently with its other obligations. J. COLBY.

ST. JOHNSEBURY DISTRICT PREACHERS' MEETING will be held at West Concord, instead of East Burke — time, not changed. E. C. BASS, for Committee. St. Johnsbury, Feb. 7.

GRAND SOCIAL LEVEE to be held in Grace Church, Temple Street, on Wednesday evening, Feb. 16, at 7 o'clock, for the benefit of the Sabbath-school. Declamations, Recitations, and Singing. Tickets 50 cents. Children 25 cents. Collection free.

VERMONT CONFERENCE SEMINARY, MONTPELIER, VT. — The Spring Term begins Feb. 23. S. F. CHESTER.

#### Business Notices.

##### Communion Services.

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##### Christianity & Skepticism.

A COURSE OF TEN LECTURES, Embracing topics of great interest to all thoughtful minds, whatever the complexion of their religious or philosophical views, will be delivered, the present season, in the OLD SOUTH CHAPEL, Freeman Place, on MONDAY AFTERNOONS. The Lecturers have also kindly consented to give the same discourses (or others of similar character) in the SHAWMUT CHURCH (Rev. Dr. Webb), on the Sunday evenings preceding. The first Lecture will be delivered by the Rev. President HARRIS of Bowdoin College, in SHAWMUT CHURCH, on Sunday evening, January 23; also, in the OLD SOUTH CHAPEL, Monday afternoon, January 21. SUBJECT: "The Christian Doctrine of Progress, in contrast with the Naturalistic."

The following is a list of the Lecturers: — Rev. J. L. Dimsan, Prof. of History in Brown Univ. Rev. George P. Fisher, D. D., Prof. of Ecclesiastical History, New Haven. Rev. Samuel Harris, D. D., Pres. Bowdoin College. Rev. J. R. Herrick, D. D., Prof. Didactic Theology, Bangor. Rev. Charles M. Mead, Prof. of Hebrew, Andover. Rev. Andrew P. Peabody, D. D., Prof. of Christian Morals, Harvard Univ. Rev. Noah Porter, D. D., Prof. of Moral Philosophy, Yale Univ. Rev. Julius H. Vesely, D. D., Prof. of Moral Philosophy, Amherst College. Rev. Egbert C. Smyth, D. D., Prof. of Ecclesiastical History, Andover. Rev. Theodore D. Woolsey, D. D., Pres. Yale College. Further particulars respecting time, place, and subject, will be seasonably given. Jan. 18, at 2½

##### GRAND CLOSING OUT SALE OF CARPETS.

A good chance to buy Carpets, Oil-Cloths, etc., cheap. JOHN J. FRANKLIN & CO., 47 Washington Street, are disposing of their stock of Carpets at the following low prices: English Tapestry, \$1.50 per yard; Superfine Ingrain, \$1.35 per yard; Three-Ply Carpets very low. Oil Cloths from 50 to 75 cents per yard. All Wool Ingrain from 90 to \$1.15 per yard. Stair Carpets for about half-price. 2,500 yards Enamelled sheet Oil Cloth, 18 feet wide, very low — just the thing for hotels, saloons, etc. Parties wanting anything in their line will do well to give them a call. 181 Feb. 17, at 17½

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#### LET THE LIGHT SHINE!!

Unsolicited letter from Rev. S. P. Heath. CLAREMONT, N. H., Jan. 20th, 1870. MR. ARA HULL, DEAR BRO.: — Permit me to congratulate you on the great merit of your late Hymn and Tune Book, the *PILGRIM'S HARP*. For many years I have been seeking a book that embraced the very best tunes, old and new, in a compact form, with our best hymns wedded to them. I have purchased many such publications, finding much to approve in many of them, but never until your *Pilgrim's Harp* reached me have I been so nearly satisfied. "Beautiful," "Appropriate," "Charming," are my frequent ejaculations, as I examine some new song in the brilliant collection. The Christian Church owes you a debt of gratitude for so fully providing for her wants in this direction. May you live long to furnish more such books, the earnest prayer of your brother in Christ. S. P. HEATH, Pastor of the M. E. Church. 201 Oct. 14, 6m eow

#### OLD AND NEW.

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##### MARCH.

###### RELIGION.

REVELATION. Henry James. THINGS NEW AND OLD. Washington Gladden.

###### EDUCATION.

THE SCHOOL MEN AND THE BUREAU. Sidney Andrews. WHAT A YOUNG MAN NEEDS AT COLLEGE. Pres. Steele. RELIGION IN SCHOOLS. A. D. Mayo.

###### TRAVEL.

NATURE AND THE GREAT RAILROAD. (Illustrated.) W. T. Brigham. IN SEARCH OF A CLIMATE.

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##### MARCH.

###### FRONTPIECE.

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###### TRAVEL.

ON THE ICE IN THE BALTIC. E. J. Kuntze. CHILDS. Folsom W. Ames.

###### HISTORY AND BIOGRAPHY.

PICTURES FROM PROSPERITY. Paul H. Hayne. PRESIDENT, THE HISTORIAN. Horace E. Scudder.

###### STORY.

HOW THE CAPTAIN CAME BY A LEGACY. View. How Little Patrick Found His Way Over THE SEA. PRINCESS EVA.

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INDIAN CLUB EXERCISE. Charles E. Treat. THE SETTLE, WITH ITS GOSSIP AND RIDDLES. THE CALENDAR FOR MARCH. TWENTY-FOUR PICTURES by Stephens, Darley, Cranch, Smith, Lucy Gibbons, Bensell, and others.

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